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## THE ASOKAN ROCK AT GIRNAR.

BY

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## FOREWORD.

The present book is the result of a visit in the month of April 1935 to Girnār where I went in the course of a tour to study the question of the location of the old Dvārakā or Dvāravatī. While I was looking into the inscriptions on the famous rock, I saw visitors going back disappointed for want of a suitable book which would help them to understand the old inscriptions on the boulder. I heard them remark that such a book ought to have been written for the guidance of the general public. I realised the desideratum and decided to prepare such a book and thereby remove this just complaint. During my short sojourn at Mount Abu I prepared the material and then showed it to Sir V. T. Krishnamachariar, the enlightened Dewan of Baroda. He readily approved of the idea of publishing it in the Gaekwad's Archaeological Series. This guide book is the result of his approval. It is hoped that a Gujarāti rendering of it will soon follow.

The rock described in the present book bears three very important inscriptions. One of them, which is the earliest, comprises the fourteen well-known rock edicts of Aśoka, the Great. The second is a record of the *Mahākshatrapa* Rudradāman, one of the old rulers of Western India, and the third is an epigraph of the time of Skandagupta, the great Gupta ruler of ancient India. All these records have been published already, but in different books. In the present publication their text with translation and a brief analysis of the contents are given in one place. In the case of the Aśokan edicts I have largely followed the late Dr. Hultszch who was one of my predecessors as Government Epigraphist for India. The text and the translation of the Rudradāman inscription mostly agree with those of the late Professor Kielhorn, and the reading and rendering of the inscription of Skandagupta are practically the same as were given by the late Dr. Fleet. A few changes, of course, have been made, but these are of a minor nature. In the transcriptions, however, the diacritical marks could not be used consistently. In giving a brief note on Aśoka I have based my remarks on the account written by the late Dr. V. Smith in his book named *Aśoka, the Buddhist Emperor of India*. My indebtedness to all these scholars is thankfully acknowledged.

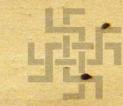
Though it is desirable to give facsimiles of inscriptions when the transcripts are given, yet I am leaving them out to reduce the cost of the book. Besides, facsimiles have already been published in the books to which I have referred above, namely, the *Corpus Inscriptionum Indicarum*, Volumes I and III, and the *Epigraphia Indica*, Volume VIII. The reader desirous of making a further study of the records described in this book can see them in those publications.

For the names of places occurring in these inscriptions the attention of the reader is invited to the above-mentioned works and to the learned articles by Bhagwanlal Indraji in the *Indian Antiquary* (Vol. VII pp. 259 ff.) and by J. Burgess in the *Archaeological Survey of Western India*, Vol. IV, *Kutch and Kathiawad*, pp. 130-131, as also to the notes of Dr. D. R. Bhandarkar in his scholarly work on Aśoka. In the appendix to the present Memoir general equivalents are given without detailed discussion in order to enable the reader to form a rough idea of the localities which were probably meant. As to the names of the historical personages, their identity is practically settled and hardly any discussion is needed to establish it.

The appendixes were added as an afterthought at the suggestion of my esteemed friend C. E. A. W. Oldham, Esq., C. S. I., I. C. S. (Retired), who very kindly went through the final proof of this as well as of the first Memoir. I cannot close this foreword without expressing my indebtedness to him.

Baroda,  
Tuesday, the 10th of September, 1936.

HIRANANDA SASTRI.



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## THE ASOKAN ROCK AT GIRNAR.

General  
remarks

The rock or boulder which forms the subject of the present Memoir lies about one mile to the east of Jūnāgadh, the capital of the Jūnāgadh State. It bears three different records. One forms the famous set of Aśoka's fourteen edicts; the second, an inscription of *Mahākshatrapa Rudradāman*; and the third, an inscription of the reign of the Gupta king *Skandagupta*. The Aśokan edicts are incised on the north-east face of the boulder. They are arranged in two columns, separated from one another by straight lines. The left column consists of edicts I to V, and the right, of edicts VI to XII. The edicts XIII and XIV are engraved below the edicts V and XII.

The Aśokan inscription was intact till 1822, but subsequently portions of edicts V and XIII were blasted with gunpowder by the workmen of a merchant who constructed a causeway from Jūnāgadh to Girnār. Two fragments of the lost portions of edict XIII were recovered some years ago and are now kept in the State museum at Jūnāgadh. At the recommendation of the late Dr. Burgess, a shed was built to protect the rock from the sun and rain. A watchman has also been appointed to take care of this very important ancient monument.

The Rudradāman inscription was engraved on the rock about A. D. 150, i.e., some four centuries after these immortal edicts of the great Maurya Emperor were incised. It is written on the western side near the top of the rock. This important epigraph bears direct testimony to the care which was bestowed in ancient India by the Central Government upon irrigation even in the remote provinces. Girnār is situated at a distance of at least 1000 miles from the ancient Pātaliputra, the capital of the Maurya Empire, still the needs of the local farmers did not escape the attention of the throne. A detailed notice of the contents of this inscription is given in the sequel. The record tells us that **Pushyagupta**, the Vaisya, who was the governor of the western provinces under **Chandragupta**, dammed up a small stream and turned it into a reservoir of great value, which was called सुदर्शन, i. e., the beautiful. The necessary supplemental channels were constructed during the reign of Aśoka under the superintendence of his representative **Tushāspa**, the **Yavana chieftain**. These beneficial works constructed under the patronage of the Maurya Emperor endured for four hundred years, but finally burst owing to a storm of exceptional intensity in the



year A. D. 150. The embankment was rebuilt three times stronger than before by the orders of the Saka Satrap **Rudradāman** as stated in the inscription. In spite of the triple strength of the masonry, the dam burst again as it could not withstand the fury of the elements. It was again repaired in A. D. 458 by the local governor under **Skandagupta**, the great Gupta Emperor. At some time unknown, these ancient works fell to ruins, and the lake thus finally disappeared. Its site, buried in deep jungle, is now utterly forgotten and cannot be located with certainty.

The third inscription on the rock is of **Skandagupta**, the Gupta Emperor of ancient India who flourished in the fifth century of the Christian era. It occupies the north-western face of the boulder and is equally important as a historical document. A detailed notice of it is given below, where a transcript as well as translation have been added. The main object of this valuable inscription is to record that the lake **Sudarsana** again burst owing to the heavy rainfall during the reign of **Skandagupta**, but was promptly restored by **Chakrapālita**, who was the son of **Pṛṇadatta**, the Emperor's deputy, by the renewal of the embankment.

The history of **Sudarsana** lake recorded in the inscriptions would show that labour and expense were lavished upon irrigation works, even in remote dependencies of the Empire, and that provision of water for the fields was recognised as an important royal duty from the time of the Maurya Emperors down to that of the Guptas. As stated by the late Dr. Vincent Smith, Megasthenes was right when he remarked that the imperial officers were wont to "measure the land as in Egypt, and inspect the sluices by which water is distributed into the branch canals so that every one may enjoy his fair share of the benefit."

After this brief introductory note let us examine the inscriptions in detail. The Aśokan inscription, which is the main record, is incised, as remarked above, on the north-east face and comprises the fourteen well-known edicts of the great Maurya Emperor.

**The Edicts of Aśoka.**

The Aśokan edicts are written in the Brāhmī alphabet which gave rise to the Devanāgarī script of the present day. Their language is a form of Prākṛit closely allied to Sanskrīt and the Pāli of the Ceylonese Buddhist books, but not identical with either. This was a dialect which was generally understood and read by the public of the Kāthiawād Peninsula. The use of this alphabet and language would show that there was one general script and one common language in practically the whole of India in the Maurya period of Indian history i. e. about the 3rd century B. C.

The inscription was first deciphered by the learned and ingenious scholar James Prinsep, to whom Indian epigraphy owes a great debt of gratitude.



His transcript and translation were based on tracings on cloth which were taken in 1835. Several eminent scholars worked on them subsequently. The late Dr. E. Hultzsch, one of my distinguished predecessors, published them finally in his monumental work, the new edition of the first volume of the *Corpus Inscriptionum Indicarum*, which was printed for the Government of India at the Clarendon Press, Oxford, in 1925. The transcript and translation of these well-known edicts given below are based on that edition. Excepting a few slight changes made here and there, they have been taken from his book. Before giving the text, I should like to introduce their author to the general reader.

### Asoka.

Asoka, whose edicts are engraved on this well-known rock, was the third sovereign of the great Maurya Dynasty of India who ascended the throne of Pāṭaliputra about 273 B. C. He was a son of Bindusāra and grandson of Chandragupta. The latter was a great personality indeed. With the help of the astute Brāhmaṇa minister, Chānakya, he succeeded in exterminating the Nandas and in liberating his country from the foreign garrisons soon after the death of Alexander in 323 B. C. Seleukos, surnamed Nikator or the Conqueror, had to contract a matrimonial alliance with him by giving him his daughter in marriage. Chandragupta received four of the satrapies in exchange of a small recompense of 500 elephants. This treaty with the king of Syria, who even tried to eclipse the glory of Alexander the Great, considered to be "invincible before all enemies save death," extended Chandragupta's empire to the Hindukush mountains and brought practically the whole of what is now known as Afghānistān under his sway. According to the account given by an eye-witness, named Megasthenes, who resided at Pāṭaliputra as an ambassador of Seleukos about 305 B. C., Chandragupta had a standing army numbering 600,000 infantry, 30,000 cavalry, 9,000 elephants and a multitude of chariots. With this well equipped force he had overrun and subdued the whole of India and his empire extended at least from the river Narmadā to the Himālaya and the Hindukush.

Chandragupta ruled India sternly for some twenty-four years and transmitted his immense empire to his son Bindusāra Amitrāghāta, who ruled for about twenty-eight years. The only recorded public event of the latter's reign was the despatch to his court by the king of Syria of an ambassador named Deimachos. The accounts given by Greek writers would indicate that the Indian monarchs communicated with their European allies on terms of perfect equality.

Previous to his accession, Asoka served as a Viceroy, first at Taxila and afterwards at Ujjain. The vast empire of Chandragupta passed on to him after

the demise of his father Bindusāra. He ruled without any internal discord and his orders were obeyed even in the most distant provinces.

### Aśoka's titles.

Like his father, Aśoka bore the title of Devānampiya (Sanskrit *Devānāmpiya*) which literally means "dear to the gods." It may well be rendered by the phrase "His Sacred Majesty." He was also called "Piyadasi" (Sanskrit *Piyadarśin*) meaning "of gracious mien". This title may be rendered as 'His Gracious Majesty'. Chandragupta was called Piyadasana (Sanskrit *Piyadarśana*) meaning "dear to the sight". This epithet was also applied to Aśoka. Thus his full royal title was *Devānampiya Piyadasi Rājā*. i. e., "His Sacred and Gracious Majesty the King." It occurs in inscriptions both in the complete and the abbreviated forms.

### Early years of Aśoka's reign.

Aśoka in all probability followed Brahmanism, and did not wage any war in the early days of his rule. During the thirteenth year of his reign, that is, his 9th regnal year, he wanted to round off his dominions by the conquest of the kingdom of Kaliṅga on the coast of the Bay of Bengal between the Mahānādi and the Godāvarī rivers. He succeeded in conquering this kingdom and annexing it to his empire. But the horrors of the war he had had to wage made a deep impression on his heart, and he became a changed man. The profound sorrow and regret he felt on this occasion is expressed in the Rock Edict XIII, a translation of which will be found in the sequel. It was possibly after this war that he first became a lay disciple under the guidance of the monk Upagupta and finally a convert to Buddhism.

### Aśoka's Dhamma (Dharma)

His ninth regnal year was the turning point of his career, and it was some two and a half years later that he assumed the monastic robe, abolished the Royal Hunt and substituted pious tours for pleasure excursions. It was about this time that he organised preaching missions to spread the teachings of the Buddha not only in India but in the far off lands of Western Asia, Northern Africa and Eastern Europe. The said Rock Edict XIII gives a detailed account of the countries to which the imperial missionaries were sent and tells us that Aśoka had sought the conversion of even the wild forest tribes and of the Yonas (Skt. *Yavanas*). As has been correctly remarked by the late Dr. V. Smith, the scheme propounded by this pious Emperor was not only comprehensive but successful. It resulted in Buddhism quickly becoming the dominant religion throughout India and Ceylon and ultimately extending over Burma, Siām, Cambodia, the Indian Archipelago, China, Korea, Japan, Mongolia, Tibet and other countries of Asia. In some of these countries Buddhism did not effect its entry until centuries after the time of Aśoka, but the diffusion of the religion in them all was due to the impetus given by this great Buddhist Emperor of India, who transformed the creed of a local Indian sect into a world religion, the most

important of all the religions, if the numbers of its adherents be taken as the test.

Asoka is often compared with Constantine the Great but it has to be admitted that the actions of the Indian monarch were far more influential than those of the Roman Emperor.

It was to propagate the *dharma* that he appointed for the first time special officers of high rank, entitled *Dharma-mahāmāṭras* or superior officials (*Mahāmāṭras*) exclusively engaged in the enforcement of the edicts concerning *dharma* or the Law of Piety in addition to the ordinary civil *Mahāmāṭras*. He issued special instructions to these officials to enforce the Law among all religious denominations, among the Yonas and other border tribes, and even in the households of his brothers and sisters and other relatives: such was his anxiety to spread the religion.

His younger brother Mahendra went to Ceylon for the diffusion of Buddhism. Processions are held even now in his honour in that island with his image placed in a chariot. Men, women, boys and girls in white robes follow it and, in recognition of his services, with one voice call out "*Mahendri, sādhu, sādhu, Buddha parihaṇa*", meaning "Well done, well done, O Mahendra ! in serving the Buddha." There is nothing inherently impossible in the story of Sanghamitrā, whom people of Ceylon believe to have been the daughter of Asoka who went to spread the "*dhamma*" in the island. Asoka must have done whatever was possible to propagate the Law which was so dear to him. Sanghamitrā can be taken as a name given to her at the time of *dikshā* or spiritual initiation.

In the early years of his reign Asoka was not troubled by any scruples about the sanctity of animal life, and, as is stated in the first Rock Edict, he allowed "many hundred thousands of living creatures to be slaughtered every day to make curries." Later on, about his eleventh regnal year, this huge slaughter was reduced to two peacocks and one antelope, and that, too, "not invariably". From the thirteenth regnal year all killing for the royal table was stopped. Finally this care for animal life was developed into "an elaborate code of regulations restricting the slaughter and mutilation of animals" throughout his vast empire. This must have brought about vexatious results. Such an over-regard for the sanctity of animal life is practised more rigidly by the Jainas even in these days. A Buddhist may even take meat, but will not say that an animal may be killed for his sake. In this respect Asoka was more a Jaina than a Buddhist.

Asoka, as is clearly shown in his edicts, was very insistent upon the duty of reverence to parents, seniors and teachers, and he reiterated this duty repeatedly in his edicts.

#### **Sanctity of animal life.**

#### **Reverence to parents.**

## Religious toleration.

Another important feature of Aśoka's faith was the religious toleration which he recommended very often and emphatically. But, as is taught in the *Bhagavadgītā*, he preferred adherence to one's own creed स्वर्म निश्चन्द्रेयः in spite of his doing honour to all the sects—to Jainism, to Brahmanism, etc., alil e. His point of view was that all these sects were in essence one and the same and all aimed at "self-control" and purity of life. This toleration or reverence for all creeds alike was practised by all the Hindu kings of ancient India.

## Aśoka's beliefs.

The Rock Edicts show that Aśoka believed in another world or future life and was anxious to attain *pūnyam* or merit, which is the aim of every pious Buddhist even now. In the Rock Edict XIII he clearly says that the things which concern the other world bear much fruit, and he asks his descendants to think of the joy in this as well as in the next world. He believed in the superior effect of meditation and extolled the merit of alms-giving and works of benevolence. He planted in his empire shade-giving and fruit-bearing trees for the comfort of all human beings and animals and provided for the digging of wells, the construction of rest-houses and watering places along the highroads. In addition to all this, he made special arrangements for the care and healing of the sick and for the provision of medicinal herbs. He must have made arrangements for free hospitals in the empire. The Rock Edict II is clear evidence of this. Fa Hien, a Chinese pilgrim to India, saw a free hospital working at Pāṭaliputra, the modern Patna, which was probably founded by Aśoka himself.

Vincent Smith has beautifully summed up Aśoka's moral teaching in the words of the church catechisms "To love, honour and succour my father and mother.....to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealing; to bear no malice or hatred in my heart; to keep my hands from picking and stealing and my tongue from evil speaking, lying and slandering....." His Edicts do not show that he believed in any personal God, but his teaching was of practical morality which recognised obligations not only to human beings or neighbours, but to animals as well. It is in this respect that his moral doctrines are considered to be so very high.

## Extent of Aśoka's Empire.

Aśoka's empire probably comprised the countries now called Afghānistān, Balūchistān, Makrān, Sind, Cutch, Swāt Valley, Kashmīr, Nepal and the whole of India proper except the extreme south, and his dominions were far more extensive than the British India of today. The legends would show that even the city and kingdom of Khotan to the north of the Himālaya were under the political authority of this mighty Indian monarch.



The system of government developed by Chandragupta with the help of his preceptor Chāṇakya was maintained by his grandson Aśoka, who supplemented it by several reforms. Pāṭaliputra was the capital of the kingdom. It stood on the northern bank of the Sōn, a few miles above the confluence of that river with the Ganges. The Sōn has now changed its course and the old Pāṭaliputra, the glory of which was sung by many witnesses from abroad, does not exist now save in its ruins which lie hidden under a deep layer of silt by the side of modern Patna. The remains of the Royal Palace near the village of Kumhrār have been partially excavated by the Indian Archaeological Survey Department, and they testify to the correctness of the accounts given by the Chinese Pilgrim Fa Hien and other witnesses.

The metropolis was administered by a commission of thirty persons divided into six boards of five members each, like the modern Hindu *panchāyat*. The words *panchāyat* and *panch* are evidently derived from *panch* meaning 'five' (Sanskrit *pañchan*). These boards were charged with various functions. One was entrusted with the superintendence of industrial arts and artisans; another, with the supervision and care of foreigners, provision of medical aid to them, the administration of their estates in case of death, etc. The third had to keep registers of births and deaths, which were maintained for the information of Government and for realization of the revenues. The fourth supervised trade, the recovery of taxes and the examination of weights and measures. The fifth looked after the manufactured goods, and the sixth was in charge of the collection of the tax on sales, the evasion of which was considered a heinous crime. Very satisfactory arrangements were made for maintaining communication between the capital and the provinces of the State. There was a royal highway from Pāṭaliputra to the Indus through Takshashilā, which might be regarded as the forerunner of Lord Dalhousie's Grand Trunk Road.\* River communications, waterways and a system of roads were maintained in the empire. Distances were marked by pillars, and by each pillar a well was dug. For the comfort of travellers shady and fruit trees were planted on the sides of the roads. Rest-houses were constructed at suitable places, and provision was made for the supply of drinking water by erecting sheds along the roads. The Imperial orders were communicated through a body of officials and the work of administration was done by crown officials of whom four, namely, the Princes of Takshashilā, Ujjain, Tosali and Suvarṇagiri, are mentioned in the Edicts. The Prince of Ujjain must have been responsible for the administration of Mālwā, Gujarāt and Saurāshṭra. Next to these Princes came the *Rājukas* or Commissioners "set over hundreds of thousands of souls". Below them were the *Prādēśikas* or District Officers. These officials were generally called *Mahāmātras*. Under the district officers there were several petty officials like the *Yuktas*.

\* Vincent Smith, *Aśoka, the Buddhist Emperor of India*, p. 91



The State had several departments, of which that for Irrigation was very important. It regulated the use of sluices for the proper distribution of water to the farmers. The Rudradāman inscription noticed in this book gives us a glimpse of the actual working of this department. This important record tells us that the Sudarśana lake at Girnār was embanked in the reign of Chandragupta, the grandfather of Aśoka, and in the reign of Aśoka it was equipped with water-courses under the supervision of a Yavāna chieftain named Tushāspā. All this was done to promote agriculture and safeguard the revenue. How eager Aśoka was to look to the prosperity of his subjects is seen in the Rock Edict VI. "I am never fully satisfied", says he, "with my efforts and despatch of business. Work I must for the welfare of all.... Nothing is more efficacious than to secure the welfare of all." He personally attended to every business and heard cases even when he was being massaged. He wanted his people to regard him as their father, for he loved them as his own children.

## FIRST ROCK-EDICT.

### TEXT.

१. इयं धंमलिपी देवानंप्रियेन
२. प्रियदसिना राजा लेखापिता [.] इध न किं-
३. चि जीवं आरभित्पा प्रजूहितव्यं [.]
४. न च समाजो कतव्यो [.] बहुकं हि दोसं
५. समाजम्हि पसति देवानंप्रियो प्रियदसि राजा [.]
६. अस्ति पि तु एकचा समाजा साधुमता देवानं-
७. प्रियस प्रियदसिनो राजो [.] पुरा महानसम्हि
८. देवानंप्रियस प्रियदसिनो राजो अनुदिवसं व-
९. हूनि प्राणसतसहस्रानि आरभिसु सूपाथाय [.]
१०. से अज यदा अयं धंमलिपी लिखिता ती एव प्रा-
११. णा आरभे सूपाथाय द्वो मोरा एको मगो सो पि
१२. मगो न ध्वयो [.] एते पि त्री प्राणा पठा न आरभिसरे

### ROMAN TRANSCRIPT.

- 1 Iyam dhamma-lipi Devanampriyena
- 2 Priyadasinā rāñā lekhāpitā [.] idha na kim-
- 3 chi jivam ārabhitpā prajūhitavyam [.]

4 na cha samājō katavyo [:] bahukam hi dosam  
 5 samājamhi pasati **Devānāmpriyo Priyadasi rājā** [:]  
 6 asti pi tu ekachā samājā sādhu-matā **Devānām-**  
 7 **priyasa Priyadasino rāñō** [:] purā mahānasamhi  
 8 **Devānāmpriyasa Priyadasino rāñō** anudivasam ba-  
 9 hūni prāṇa-sata-sahasrāni ārabhisu sūpāthāya [:]  
 10 se aja yadā ayam dhamma-lipi likhitā tī eva prā-  
 11 nā ārabhare sūpāthāya dvo morā eko mago so pi  
 12 mago na dhruvo [:] ete pi trī prāñā pachhā na ārabhisare

#### TRANSLATION.

This edict on morality has been caused to be written by king **Devānāmpriya Priyadarśin**.

Here no living being should be killed and sacrificed. And no festival meeting should be held.

For king **Devānāmpriya Priyadarśin** sees much evil in festival meetings.

But there are also some festival meetings which are considered meritorious by king **Devānāmpriya Priyadarśin**.

Formerly in the kitchen of king **Devānāmpriya Priyadarśin** many hundred thousands of animals were killed daily for the sake of curry.

But now, when this rescript on morality is written, only three animals are being killed (*daily*) for the sake of curry, (viz.), two peacocks (and) one deer, (*but*) even this deer not regularly.

Even these three animals shall not be killed in future.

#### SECOND ROCK-EDICT.

#### TEXT.

१. सर्वत विजितम्हि देवानंप्रियस प्रियदसिनो राजो
२. एवमपि प्रचंतेसु यथा चोडा पाडा सतियुतो केतलुयुतो आ तंब-
३. पैणी अंतियको योनराजा ये वा पि तस अंतियकस सामीपं
४. राजानो सर्वत्र देवानंप्रियस प्रियदसिनो राजो द्वे चिकीछ कता
५. मनुसचिकीछा च पसुचिकीछा च [:] ओमुढानि च यानि मनुसोपगानि च
६. पसौपगानि च यत यत नास्ति सर्वत्रा हारापितानि च रोपापितानि च [:]
७. मूलानि च फलानि च यत यत नास्ति सर्वत हारापितानि च रोपापितानि च [:]
८. पंथेसु कूपा च खानापिता व्रछा च रोपापिता परिमोगाय पसुमनुसानं [:]



## ROMAN TRANSCRIPT.

- 1 Sarvata vijitamhi **Devānampriyasa Piyadasino rāñō**
- 2 evam=api prachaṁtesu yathā **Chodā Pādā Satiyaputo Ketalaputo**  
ā **Tāñiba-**
- 3 **pāññi Antiyako Yona-rājā ye vā** pi tasa **Antiyakasa sāmīpam**
- 4 rājāno sarvatra **Devānampriyasa Priyadasino rāñō** dve chikichha  
kata
- 5 manusa-chikichhā cha pasu-chikichhā cha [:] osudhāni cha yāni  
manusopagāni cha
- 6 pasopagāni cha yata yata nāsti sarvatrā hārapitāni cha ropāpitāni  
cha [:]
- 7 mūlāni cha phalāni cha yata yatra nāsti sarvata hārapitāni cha  
ropāpitāni cha [:]
- 8 pamthesū kūpā cha khānāpitā vrachhā cha ropāpitā paribhogāya  
pasu-manusānam [:]

## TRANSLATION.

Everywhere in the dominions of **king Devānampriya Priyadarśin**, and likewise among (*his*) borderers, such as the \***Chodas, the Pāndyas, the Satiyaputa, the Ketalaputa**, even **Tāñraparṇi**, the **Yona king Antiyaka**, also the kings who are the neighbours of this **Antiyaka**, everywhere two (*kinds of*) medical treatment were established by **king Devānampriya Priyadarśin**, (viz.), medical treatment for men and medical treatment for cattle.

And wherever there were no herbs that are beneficial to men and beneficial to cattle, everywhere they were caused to be imported and planted.

Wherever there were no roots and fruits, everywhere they were caused to be imported and to be planted.

On the roads wells were caused to be dug, and trees were caused to be planted for the use of cattle and men.

## THIRD ROCK-EDICT.

## TEXT.

१. देवानंपियो पियदसि राजा एवं आह [:] द्वादसवासाभिसितेन मया इदं आवपितं [:]
२. सर्वत विजिते मम युता च राजूके च प्राइसिके च पञ्चसु पञ्चसु वासेसु अनुसं-
३. यानं नियातु एतायेव अथाय इमाय धंमानुस्टिय यथा अजा-
४. य पि कंमाय [:] साधु मातरि च पितरि च सुमूसा मित्रसंस्तुतजातीनं बाम्हण-
५. समणानं साधु दानं प्राणानं साधु अनारंभो अपव्ययता अपभाडता साधु [:]
६. परिसा पि युते आजपयिसति गणनायं हेतुतो च व्यंजनतो च [:]

\* For the identification of the geographical as well as of the historical names occurring in these inscriptions, the Appendixes given at the end may be seen.

## ROMAN TRANSCRIPT.

1. **Devānām̄piyo Piyadasi rājā evam āha [.] dbādasa-vāsābhisitena mayā idam āñapitam [.]**
2. sarvata vijite mama Yutā cha Rājūke cha Prādesike cha pañchasu pañchasu vāsesu anusamī-
3. yānam niyātu etāyeva athāya imāya dhammānusastiya yathā añā-
4. ya pi karimāya [.] sādhu mātari cha pitari cha susrūsa mitra-saṁstuta-ñātīnam Bāmhaṇa-
5. Samañānam sādhu dānam prāñānam sādhu anāraimbho apavyayatā apabhāqatā sādhu [.]
6. parisā pi yute āñapayisati gañanāyam hetuto cha vyāmjanato cha [.]

## TRANSLATION.

**King Devānām̄priya Priyadarśin** speaks thus:-

( *When I had been* ) anointed twelve years, the following was ordered by me:-

Everywhere in my dominions the *Yuktas*, the *Rājukas*, and the *Prādesikas* shall set out on a complete tour ( *throughout their charges* ) every five years for this very purpose, (viz.), for the following instruction in morality as well as for other business.

Meritorious is obedience to mother and father. Liberality to friends, acquaintances and relatives, to Brāhmaṇas and Śramaṇas is meritorious. Abstention from killing animals is meritorious. Moderation in expenditure (*and*) moderation in possessions are meritorious.

The council (of *Mahāmātras*) also shall order the *Yuktas* to register (*these rules*) both with ( *the addition of* ) reasons and according to the letter.

## FOURTH ROCK-EDICT.

## TEXT.

१. अतिकातं अंतरं वह्नि वासस्तानि वदितो एव प्राणारंभो विहिंसा च भूतानं जातीसु
२. असंप्रतिपत्ती ब्राह्मणस्मरणानं असंप्रतीपत्ती [.] त अज देवानंप्रियस प्रियदसिनो राजो
३. धंमचरणेन भेरीघोसो अहो धंमघोसो विमानदर्शणा च हस्तिदसणा च
४. अगिखंधानि च अन्नानि च दिव्यानि रूपानि दसयित्पा जनं [.] यारिसे वह्नि वासस्तेहि
५. न भूतुवे तारिसे अज वदिते देवानंप्रियस प्रियदसिनो राजो धंमानुस्थित्या अनारं -



६. भो प्राणानं अविहीसा भूतानं जातीनं संपटिपती ब्रह्मणसमणानं संपटिपती मातरि पितृि
७. सुसुसा धैरसुसुसा [.] एस अबे च बहुविधे धंमचरणे वटिते [.] वढयिसति चेव देवानंप्रियो
८. प्रियदसि राजा धंमचरणं इदं [.] पुत्रा च पोत्रा च प्रपोत्रा च देवानंप्रियस प्रियदसिनो राजे
९. प्रवधयिसंति इदं धंमचरणं आव सवटकपा धंमम्हि सीलम्हि तिस्टंतो धंम अनुसातिस्ति [.]
१०. एस हि सेस्टे कंमे य धंमानुसासनं [.] धंमचरणे पि न भवति असीलस [.] त इमम्हि अृथम्हि
११. वधी च अहीनी च साधु [.] एताय अथाय इदं लेखापितं इमस अथस वधि युज्ञतु हीनि [.]
१२. नो लोचेतव्या [.] द्वादसवासाभिसितेन देवानंप्रियेन प्रियदसिना राजा इदं लेखापितं [.]

## ROMAN TRANSCRIPT.

1. Atikātām aītaram bahūni vāsa-satāni vadhitō eva prāñārambho vihiñśā cha bhūtānām nātisū
2. asampratipati Brāhmaṇa-Sramañānam asampratipalī [.] ta aja **Devānampriyasa Priyadasino rāño**
3. dhamma-charaṇena bheri-ghoso aho dhamma-ghoso vimāna-darsanā cha hasti-dasaṇā cha
4. agi-khamdhāni cha añāni cha divyāni rūpāni dasayitpā jañām [.] yārise bahūhi vāsa-satehi
5. na bhūta-puve tārise aja vadhitē **Devānampriyasa Priyadasino rāño** dhāmmānusāstiyyā anārām-
6. (bh)o prāñānām avihisā bhūtānām nātīnām sāmpatipati Bramhaṇa- Samañānām sāmpatipati mātari pitari
7. susrusā thaira-susrusā [.] esa añe cha bahuvidhe dhamma-charaṇe vadhitē [.] vadhayisati cheva **Devānampriyo**
8. **Priyadasi rājā** dhamma-charaṇām idam [.] putrā cha potrā cha prapotrā cha **Devānampriyasa Priyadasino rāño**
9. pravadhayisamti idam dhamma-charaṇaiñ āva savatā-kapā dhām- mamhi silamhi tisṭamto dhammarām anusāsisamti [.]
10. esa hi sesṭe kamme ya dhāmmānusāsanām [.] dhamma-charaṇe pi na bhavati asilasa [.] ta imamhi athamhi
11. vadhi cha ahinī cha sādhu [.] etāya athāya idam lekhāpitam imasa, athasa vadhi yujāntu hīni cha
12. no lochetavyā [.] dbādasavāsābhisisitena **Devānampriyena Priyadasinā rāñā** idam lekhāpitam

## TRANSLATION.

In times past, for many hundreds of years, there had ever been promoted, the killing of animals and the hurting of living beings, courtesy to relatives, (and) courtesy to Brāhmaṇas and Śramaṇas.



But now, in consequence of the practice of morality on the part of **king Devānāmpriya Priyadarśin**, the sound of drums has become the sound of morality, showing the people representations of aerial chariots, representations of elephants, masses of fire, and other divine figures.

Such as had not existed before for many hundreds of years, thus there are now promoted, through the instruction in morality on the part of **king Devānāmpriya Priyadarśin**, abstention from killing animals, abstention from hurting living beings, courtesy to relatives, courtesy to Brāhmaṇas and Sramanas, obedience to mother (*and*) father, (*and*) obedience to the aged.

In this and many other ways is the practice of morality promoted.

And **king Devānāmpriya Priyadarśin** will ever promote this practice of morality.

And the sons, grandsons, and great-grandsons of **king Devānāmpriya Priyadarśin** will promote this practice of morality until the aeon of destruction (*of the world*), (*and*) will instruct (*people*) in morality, abiding by morality (*and*) by good conduct.

For this is the best work, viz., instruction in morality.

And the practice of morality is not (*possible*) for (*a person*) devoid of good conduct.

Therefore promotion, and not neglect, of this object is meritorious.

For the following purpose has this been caused to be written, (*in order that*) they should devote themselves to the promotion of this practice, and that the neglect (*of it*) should not be approved (*by them*).

This was caused to be written by **king Devānāmpriya Priyadarśin** (*when he had been*) anointed twelve years.

## FIFTH ROCK-EDICT.

### TEXT.

१. देवानंप्रियो पियदसि राजा एवं आह [.] कलाण दुकरं [.] यो आदिकरो कलाणस सो दुकरं करोति [.]

२. त मया बहु कलाण कतं [.] त मम पुता च पोता च परं च तेन य मे अवचं आत्र संवटकपा अनुवत्तिसरे तथा

३. सो सुकतं कासति [.] यो तु एत देसं पि हापेसति सो दुकतं कासति [.] सुकरं हि पापं [.] अतिकातं अतरं

४. न भूतप्रवं धंममहामाता नाम [.] त मया त्रैदसवासाभिसितेन धंममहामाता कता [.] ते सवपासंडेसु व्यापता धामधिस्टानाय

५. .... धंमयुतस च योणकंबोजगंधारानं रिस्टिक्पेतेणिकानं ये वा पि अंबे आपराता [.] भत्तमयेसु व  
 ६. .... सुखाय धंमयुतानं अपरिगोधाय व्यापता ते [.] वंधनवधस पटिविधानाय  
 ७. .... प्रजा कताभीकारेसु वा थैरेसु वा व्यापता ते [.] पाटलिपुते च बाहिरसु च  
 ८. .... ये वा पि मे अंबे जातिका सर्वत व्यापता ते [.] यो अयं धंमनिस्तितो ति  
 ९. .... ते धंममहामाता [.] एताय अथाय अयं धंमलिपी लिखिता  
 १०. ....

## ROMAN TRANSCRIPT.

1. **Devānāmpriyo Piyadasi rājā** evam āha [.] kalāṇam dukaram [.] yo  
ādikaro kalāṇasa so dukaram karoti [.]
2. ta mayā bahu kalāṇam kataṁ [.] ta mama putā cha potā cha param  
cha tena ya me apacham āva samvāṭa-kapā anuvatisare tathā
3. so sukataṁ kāsatī [.] yo tu eta desam pi hāpesati so dukataṁ kāsatī [.]  
sukaram hi pāpam [.] atikātam aṁtaram
4. na bhūta-pruvam dhamma-mahāmātā nāma [.] ta mayā traidasa-  
vāśabhisitena dhamma-mahāmātā katā [.] te savapāsaṁdesu  
vyāpatā dhāmadhistānāya
5. dhamma-yutasa cha **Yoṇa-Kamboja-Gāndhārānam Risika-  
Peteṇikānam** ye vā pi aṁñe āparatā [.] bhatamayesu va
6. .... sukhāya dhamma-yutānām aparigodhāya vyāpatā te [.]  
baṁdhana-badhasa paṭividhānāya
7. .... prajā katābhīkāresu vā thairesu vā vyāpatā te [.] **Pāṭalipute**  
cha bāhirasu cha
8. .... ye vā pi me añe nātikā sarvata vyāpatā te [.] yo ayam dhamma-  
nisrito ti va
9. .... te dhamma-mahāmātā [.] etāya athāya ayam dhammalipi likhitā
10. ....

## TRANSLATION.

**King Dēvānāmpriya Priyadarśin** speaks thus:-

It is difficult to perform virtuous deeds.

He who starts performing virtuous deeds accomplishes something difficult.

Now, by me many virtuous deeds have been performed.

Therefore (*among*) my sons and grandsons, and (*among*) my descendants (*who shall come*) after them until the aeon of destruction (*of the world*), those who will conform to this (*duty*) will perform good deeds.

But he who will neglect even a portion of this (*duty*) will perform evil deeds.  
For sin is easily committed.

In times past (*officers*) called *Mahāmātras* of morality (*Dharma-mahāmātra*) did not exist.

But *Mahāmātras* of morality were appointed by me (*when I had been*) anointed thirteen years.

These are occupied with all sects in establishing morality.....of those who are devoted to morality even among the **Yōnas, Kambōjas and Gandhāras**, the **Risikās** and **Peteṇikas**, and whatever other western borderers (*of mine there are*).

They are occupied with servants and masters ..... for the ..... happiness of those who are devoted to morality, (*and*) in freeing (*them*) from desire (*for worldly life*).

They are occupied in supporting prisoners (*with money*).....(*if one has*) children, or with those who are bewitched (*i. e. incurably ill ?*) or with the aged.

They are occupied everywhere, both in **Pāṭaliputra** and in the outlying .....and whatever other relatives of mine (*there are*).

These *Mahāmātras* of morality.....whether one is eager for morality.....

For the following purpose has this rescript on morality been written.....

## SIXTH ROCK-EDICT.

### TEXT.

१. देवा.....सि राजा एवं आह [.] अतिक्रातं अंतरं
२. न भूतपुव सव..ल अथकंमे व पटिवेदना वा [.] त मदा एवं कतं [.]
३. सवे काले भुजमानस मे ओरोधनम्हि गभागरम्हि वचम्हि व
४. विनीतम्हि च उयानेसु च सवत्र पटिवेदका स्टिता अथे मे जनस
५. पटिवेदेश इति [.] सर्वत्र च जनस अथे करोमि [.] य च किंचि मुखतो
६. आचपयामि स्वयं दापकं वा स्वावापकं वा य वा पुन महामात्रेसु
७. आचायिके अरोपितं भवति ताय अथाय विवादो निश्चती व संतो परिसायं
८. आनंतरं पटिवेदेतव्यं मे सर्वत्र सर्वे काले [.] एवं मया आत्रपितं [.] नास्ति हि मे तोसो
९. उस्टानम्हि अथसंतीरणाय व [.] कतव्यमते हि मे सर्वलोकहितं [.]
१०. तस च पुन एस मूले उस्टानं च अथसंतीरणा च [.] नास्ति हि कंमतरं
११. सर्वलोकहितत्वा [.] य च किंचि पराक्रमामि अहं किति भूतानं आनंदं गछेयं
१२. इव च नानि सुखापयामि परत्रा च स्वगं आराधयंतु त [.] एताय अथाय
१३. अयं धंषलिङ्गी लेखापिता किति चिरं तिस्टेय इति तथा च मे पुत्रा पोता च प्रपोत्रा च
१४. अनुवत्तरं सवलोकहिताय [.] दुकरं तु इदं अजत्र अगेन पराक्रमेन



## ROMAN TRANSCRIPT.

1. **Devā.....si rājā** evam āha [.] atikrātam aītaram
2. na bhūta-pruva sava...la atha-kāmme va paṭivedanā vā [.] ta mayā evam kātam [.]
3. save kāle bhumjamānasā me orodhanamhi gabhāgāramhi vachamhi va
4. vinītamhi cha uyānesu cha savatra paṭivedakā stītā athe me janasa
5. paṭivedetha iti [.] sarvatra cha janasa athe karomi [.] ya cha kiṁchi mukhato
6. āñapayāmi svayam dāpakam vā srāvāpakanam vā ya vā puna mahāmātresu
7. āchāyi[ke] aropitam bhavati tāya athāya vivādo nijhatī va samto parisāyam
8. ānamtaraṁ paṭivedetavyam me sarvatra sarve kāle [.] evam mayā āñapitam [.] nāsti hi me toso
9. ustānamhi atha-samītiraṇāya va [.] katavya-mate hi me sarvaloka-hitam [.]
10. tasa cha puna esa mūle ustānam cha atha-samītiraṇā cha [.] nāsti hi kāmmataram
11. sarvaloka-hitatpā [.] ya cha kiṁchi parākramāmi aham kiṁti bhūtānam ānamnām gachheyam
12. idha cha nāni sukhāpayāmi paratrā cha svagam ārādhayantu ta [.] etāya athāya
13. ayam dhamma-lipī lekhāpitā kiṁti chiram tisteya iti tathā cha me putrā potā cha prapotrā cha
14. anuvataram sava-loka-hitāya [:] dukaram tu idam añatra agena parākramena [.]

## TRANSLATION.

**King Dēvāñampriya Priyadarśin** speaks thus:—

In times past neither the disposal of affairs nor the submission of reports at any time did exist.

But I have made the following (*arrangement*):—

Reporters are posted everywhere, (*with instructions*) to report to me the affairs of the people at any time, while I am eating, in the women's apartments, in the inner apartment, even at the cowpen, in the palanquin, and in the parks.

And everywhere I am disposing of the affairs of the people.

And if in the council (*of Mahāmātras*) a dispute arises, or an amendment is moved, in connection with any donation or proclamation which I myself am



ordering verbally, or (*in connection with*) an emergent matter which has been delegated to the *Mahāmātras*, it must be reported to me immediately, anywhere, (*and*) at any time.

~~Thus I have ordered.~~

For I am never content in exerting myself and in despatching business.

For I consider it my duty to promote the welfare of all men.

But the root of that (*is*) this, (*viz.*), exertion and the despatch of business.

For no duty is more important than (*promoting*) the welfare of all men.

And whatever effort I am making, (*is made*) in order that I may discharge the debt (*which I owe*) to living beings (*that*) I may make them happy in this (*world*), and (*that*) they may attain heaven in the other (*world*).

Now for the following purpose has this rescript on morality been caused to be written, (*viz.*), that it may last long, and that my sons, grandsons, and great-grandsons may conform to this for the welfare of all men.

But it is difficult to accomplish this without great zeal.

## SEVENTH ROCK-EDICT.

### TEXT.

१. देवानंपियो पियदसि राजा सर्वत इछति सवे पासंडा वसेयु [.] सवे ते सयमं च
२. भावसुधिं च इछति [.] जनो तु उचावचछंदो उचावचरागो [.] ते सर्वं व कासंति एकदेसं व कसंति [.]
३. विपुले तु पि दाने यस नास्ति सयमे भावसुधिता व कतंबता व ददभतिता च निचा बादं

### ROMAN TRANSCRIPT.

1. **Devānāmpiyō Piyadasi rājā** sarvata ichhati save pāsam̄dā vaseyu [.] save te sayamam̄ cha
2. bhāva-sudhim̄ cha ichhati [.] janō tu uchāvacha-chhaṁdo uchāvacha-rāgo [.] te sarvam̄ va kāsaṁti eka-desam̄ va kasam̄ti [.]
3. vipule tu pi dāne yasa nāsti sayame bhāva-sudhitā va kataṁñatā va dadhabhatitā cha nichā bāḍham̄

### TRANSLATION.

**King Devānāmpriya Priyadarśin** desires (*that*) all sects may reside everywhere.

(For) all these desire both self-control and purity of mind.

But men possess various desires (*and*) various passions.



Either they will fulfil the whole, or they will fulfil (*only*) a portion .  
(of their duties).

But even one who (*practises*) great liberality, but does not possess self-control, purity of mind, gratitude and firm devotion is very mean.

### EIGHTH ROCK-EDICT.

#### TEXT.

१. अतिकातं अंतरं राजानो विहारयातां जवासु [.] एत मगव्या अज्रानि च एतारिसनि
२. अभीरमकानि अहुंसु [.] सो देवानंप्रियो प्रियदसि राजा दसवर्साभिसितो संतो अयाय संबोधिं [.]
३. तेनेसा धंयता [.] एतयं होति बाम्हणसमणानं दसणे च दाने च धैरानं दसणे च
४. हिरंणपटिविधानो च जानपदस च जनस दस्पनं धमानुसस्ती च धमपरिपुछा च
५. तदोपया [.] एसा भुय रति भवति देवानंप्रियस प्रियदसिनो राजो भागे अंत्रे

#### ROMAN TRANSCRIPT.

1. Atikātām aṁtaram rājāno vihāra-yātām nāyāsu [.] eta magavyā añāni cha etārisani
2. abhīramakāni ahūmsu [.] so Devānāmpriyo Piyadasi rājā dasa- varsābhisiso samto ayāya Saṁbodhiṁ[.]
3. tenesā dhamma-yātā [.] etayām hoti Bāmhaṇa-Samaṇānām dasaṇe cha dāne cha thairānām dasaṇe cha
4. hiramṇa-patiividhāno cha jānapadasa cha janasa daspanām dhāmmānusasṭī cha dhama-paripuchhā cha
5. tadopayā [.] esā bhuya rati bhavati Devānāmpiyasa Priyadasino rāño bhāge amñe

#### TRANSLATION.

In times past kings used to set out on pleasure-tours.

On these (*tours*) hunting and other such pleasures were (*enjoyed*).

But when **king Devānāmpriya Priyadarśin** had been anointed ten years, he went to **Saṁbodhi**.

Therefore these tours of morality (*were undertaken*).

On these (*tours*) the following takes place, (viz.), visiting Brāhmaṇas and Sramaṇas and making gifts (*to them*), visiting the aged and supporting (*them*) with gold, visiting the people of the country, instructing (*them*) in morality, and questioning (*them*) about morality, as suitable for this (*occasion*.)

This second period (*of the reign*) of **king Devānāmpriya Priyadarśin** becomes a pleasure in a higher degree.



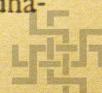
## NINTH ROCK-EDICT.

## TEXT.

१. देवानंपियो प्रियदसि राजा एव आह [.] अस्ति जनो उचावचं मंगलं करोते आवाधेसु वा  
 २. आवाहीवाहेसु वा पुत्रलाभेसु वा प्रवासंम्हि वा एतम्ही च अजम्हि च जनो उचावचं  
 मंगलं करोते [.]
३. एते तु महिदायो बहुकं च बहुविवं च छुदं च निरथं च मंगलं करोते [.] त कतव्यमेव तु  
 मंगलं [.] अपफलं तु खो
४. एतरिसं मंगलं [.] अयं तु महाफले मंगले य धंममंगले [.] ततेत दासभतकम्हि सम्यप्रतिपत्ती  
 गुरुनं अपचिति साधु
५. पाणेसु सयमो साधु बम्हणसमणानं साधु दानं एत च अब च एतारिसं धंममंगलं नाम [.] त  
 वतव्यं पिता व
६. पुतेन वा भात्रा वा स्वामिकेन वा इदं साधु इदं कतव्य मंगलं आव तस अथस निस्टानाय [.]  
 अस्ति च पि वुतं
७. साधु दन इति [.] न तु एतारिसं अस्ता दानं व अनगहो व यारिसं धंमदानं व धमनुगहो व [.]  
 त तु खो मित्रेन व सुहदयेन वा
८. अतिकेन व सहायन व ओवादितव्यं तम्हि तम्हि पकरणे इदं कचं इदं साध इति इमिना सक
९. स्वगं आराधेतु इति [.] कि च इमिना कतव्यतरं यथा स्वगारधी [.]

## ROMAN TRANSCRIPT.

- Devānampiyo Priyadasi rājā eva āha [.] asti jano uchāvacham  
maingalam karote abādhesu vā**
- āvāha-vivāhesu vā putra-lābhesu vā pravāsamimhi vā etamhi cha  
añamhi cha jano uchāvacham maingalam karote [.]
- eta tu mahidāyo bahukam cha bahuvidham cha chhudam cha  
nirath(m) cha maingalam karote [.] ta katavyameva tu  
maingalam [.] apa-phalam tu kho
- etarisam maingalam [.] ayam tu mahaphale maingale ya dhamma-  
maingale [.] tateta dāsa-bhatakamhi samya-pratipati gurūnam  
apachiti sādhu
- pāñesu sayamo sādhu Bamhaṇa-Samaṇāna sāindhu dānam et[a]  
cha aña cha etārisam dhamma-maingalam nāma [.] ta vatavyam  
pitā vā
- putena vā bhātrā vā svāmikena vā idam sādhu idam katavya  
maingalam āva tasa athasa niṣṭānāya [.] asti cha pi vutam
- sādhu dana iti [.] na tu etārisam astā dānam va anagaho va yārisam  
dhamma-dānam va dhamanugaho va [.] ta tu kho mitrena va suha-  
dayena vā



8. नितिकेना वा साहायना वा ऋद्धितव्यामि तम्हि तम्हि पकाराने इदम् काचाम् इदम् साधा इति इमिना सका
9. स्वगाम् आराधेतु इति [.] कि चा इमिना कातव्यतारामि यथा स्वगाराधी [.]

TRANSLATION.

**King Devānāmipriya Priyadarśin** speaks thus:—

Men are practising various ceremonies during illness, or at the marriage of a son or a daughter, or at the birth of a son, or when setting out on a journey; on these and other (*occasions*) men are practising various ceremonies.

But in such (*cases*) women are practising many and various vulgar and useless ceremonies.

Now, ceremonies should certainly be practised.

But ceremonies like these bear little fruit indeed.

But the following practice bears much fruit, viz., the practice of morality.

Herein the following (*are comprised*), (viz.) proper courtesy to slaves and servants, reverence to elders, gentleness to animals, (*and*) liberality to Brāhmaṇas and Śramaṇas; these and other such (*virtues*) are called the practice of morality.

Therefore a father, or a son, or a brother, or a master ought to say:—‘This is meritorious. This practice should be observed until the (*desired*) object is attained’

And it has been said also:—‘Gifts are meritorious’.

But there is no such gift or benefit as the gift of morality or the benefit of morality.

Therefore, a friend, or a well-wisher, or a relative, or a companion should indeed admonish (*another*) on such and such an occasion:—‘This ought to be done; this is meritorious. By this (*practice*) it is possible to attain heaven.’

And what is more desirable than this, viz., the attainment of heaven?

TENTH ROCK-EDICT.

TEXT.

१. देवानंपियो प्रियदसि राजा यसो व कीति व न महाथावहा मबते अबत तदात्पनो दिघाय च मे जनो
२. धंमसुसुंसा सुसुसता धंमवुतं च अनुविधियतां [.] एतकाय देवानंपियो प्रियदसि राजा यसो व कीति व इछति [.]



३. यं तु किंचि परिकमते देवानं प्रियदसि राजा त सवं पारक्रिकाय किति सकले अपपरिस्ववे अस [.]  
एस तु परिस्ववे य अपुंबं [.]
४. दुकरं तु खो एतं छुदकेन व जनेन उसठेन व अबत्र अगेन पराक्रमेन सवं परिचजित्पा [.] एत  
तु खो उसठेन दुकरं [.]

## ROMAN TRANSCRIPT.

1. °**Devānām**piyo Priyadasi rājā yaso va kīti va na mahāthāvahā mañate  
añata tadātpano dighāya cha me janō
2. dharma-susruṁsa susrusatā dharmma-vutaiḥ cha anuvidhiyatām[.]  
etakāya **Devānām**piyo Piyadasi rājā yaso va kīti va i[ccha]tī [.]
3. yam tu kich[i] parikamate **Devānām**[priyo\*] Priyadasi rājā ta savam  
pāratrikāya kīmti sakale apa-parisrave asa [.] esa tu parisave ya  
apumñām [.]
4. dukaram tu kho etam chhudakena va janena usatēna va añatra agena  
parāk[r]amena savam parichajitpā [.] et[a] t[u] kho usatēna  
dukaram[.]

## TRANSLATION.

King **Devānām**priya Priyadarsin does not think that either glory or fame conveys much advantage, except (*on account of his aim that*) in the present time; and in the distant (*future*) men may (*be induced*) by him to practise obedience to morality, and that they may conform to the duties of morality.

On this (account) king **Devānām**priya Priyadarsin is desiring glory and fame.

But whatever effort king **Devānām**priya Priyadarsin is making, all that (*is*) for the sake of (*merit*) in the other (*world*), (*and*) in order that all (*men*) may run little danger.

But the danger is this, viz., demerit.

But it is indeed difficult either for a lowly person or for a high one to accomplish this without great zeal (*and without*) laying aside every (*other aim*).

But among these (*two*) it is indeed (*more*) difficult to accomplish for a high (*person*).

## ELEVENTH ROCK-EDICT.

## TEXT.

१. देवि(वा)नं प्रियो प्रियदसि राजा एवं आह [.] नास्ति एतारिसं दानं यारिसं धेमदानं धंमसंस्तवो  
वा धंमसंविभागो व धंमसंवंधो व [.]

२. तत इदं भवति दासभतकम्हि सम्यप्रतिपती मातरि पित[रि] साधु सुस्तुसा मितसस्तुतज्ञात्रिकानं बा॒म्हणस्त्वमणां साधु दानं
३. प्राणानं अनारंभो साधु [.] एत वतव्यं पिता व पुत्रेन व भाता व मितसस्तुतज्ञात्रिकेन च याव पटीवेसियेहि इदं साधु इद कतव्यं [.]
४. सो तथा करु इलोकचस आरधो होति परत च अनंतं पुइतं भवति तेन धंमदानेन [.]

## ROMAN TRANSCRIPT.

1. **Devi(ā)naīmpriyo Piyadasi rājā ev[a]m āha [.] nāsti etārisam dānam yārisam dhamma-dānam dhamma-samstavo vā dhamma-samvibhāgo [vā] dhamma-saṁbaṇḍho va [.]**
2. **tata idam bhavati dāsa-bhatakamhi samya-p[r]atipati mātari pitar[i] sādhu sus[r]usā mita-[sa]stuta-ñātikānam Bāmhaṇa-S[r]amaṇa- [nam] sādhu dā[nam]**
3. **prāñānam anāraimbho sādhu [.] eta vatavyam pitā va putrena va bhāt- [ā] va mita-sastut[a]ñāt[i]k[e]na va āva paṭivesiyehi idam sādhu ida ka[tav]ya[m] [.]**
4. **so t[a]thā karu ilokachasa āradho hoti parata cha aminamitam puiñām bhavati tena dhamma-dānena[.]**

## TRANSLATION.

**King Devānāīmpriya Priyadarśin** speaks thus :-

There is no such gift as the gift of morality, or acquaintance through morality, or the distribution of morality, or kinship through morality.

Herein the following are (*comprised*), (*viz.*) proper courtesy to slaves and servants, obedience to mother (*and*) father, liberality to friends, acquaintances, and relatives, to Brāhmaṇas and Śrāmaṇas, (*and*) abstention from killing animals.

Concerning this a father, or a son, or a brother, or a friend, an acquaintance, or a relative, (*or*) even (*mere*) neighbours, ought to say: 'This is meritorious. This ought to be done'.

If one is acting thus the attainment of (*happiness*) in this world is (*secured*), and endless merit is produced in the other (*world*) by that gift of morality.



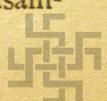
## TWELFTH ROCK-EDICT.

## TEXT.

- १. देवानंपिये पियदसि राजा सवपासंडानि च पवजितानि च घरस्तानि च पूजयति दानेन च व्र(वि)धाय च पूजाय पूजयति ने [.]
- २. न तु तथा दानं व पूजा व देवानंपियो मंजते यथा किंति सारवदी अस सवपासंडानं [.] सारवदी तु बहुविधा [.]
- ३. तस तु इदं मूळं य वचिगुती किंति आत्पासंडपूजा व परपासंडगरहा व नो भवे अप्रकरणमिह लहुका व अस
- ४. तम्हि तम्हि प्रकरणे [.] पूजेतया तु एव परपासंडा तेन[ते]न प्रकरणेन [.] एवं करुं आत्पासंडं च वद्यति परपासंडस च उपकरोति[.]
- ५. तदंब्रथा करोतो आत्पासंडं च छणति परपासंडस च पि अपकरोति[.] यो हि कोचि आत्पासंडं पूजयति परपासंडं वा गरहति
- ६. सवं आत्पासंडभतिया किंति आत्पासंडं दीपयेम इति सो च पुन तथ करातो आत्पासंडं बाढतरं उपहनाति[.] त समवायो एव साधु
- ७. किंति अबमंब्रस धंमं स्थुणारु च सुसुंसेर च [.] एवं हि देवानंपियस इच्छा किंति सवपासंडा बहुमृता च असु कलाणागमा च अमु [.]
- ८. ये च तत्र तत्र प्रसंना तेहि वतव्यं [.] देवानंपियो नो तथा दानं व पूजां व मंजते यथा किंति सारवदी अस सर्वपासडानं [.] बहका च एताय
- ९. अथा व्यापता धंममहामाता च इथीज्ञखमहामाता च वचभूमीका च अबे च निकाया[.] अयं च एतस फल य आत्पासंडवदी च होति धंमस च दीपना [.]

## ROMAN TRANSCRIPT.

1. Devānampiyē piyad[a]si rājā sava-pāsaṁḍāni cha [pa]vajitāni cha gharastāni cha pūjayati d[ā]nena cha vi[vī]dhāya cha pūjāya pūjayati ne [.]
2. na tu tathā dānam va pū[jā] va D[e]vānampiyō māmñate yathā kiti sāra-vadhī asa sa[va-pā]saṁḍānam [.] sār[a]-vadhī tu bahuvidhā [.]
3. tasa tu idam mūlam ya vachi-gutī kiṁti ātpa-pāsaṁḍa-pūjā va para-pāsaṁḍa-garahā va no bhave aprakaraṇamhi lahukā va asa
4. tamhi tamhi prakaraṇe [:] pūjetayā tu eva para-pāsaṁḍā tena [te]na prakaraṇena [:] evam karum ātpa-pāsaṁḍām cha vadhayati parapāsaṁḍasa cha upakaroti [:]
5. tad-amñathā karoto ātpa-pāsaṁḍām cha chhaṇati para-pāsaṁḍasa cha pi apakaroti [:] yo hi kochi ātpa-pāsaṁḍām pūjayati para-pāsaṁḍām v[a] garahati



6. savam ātpa-pāsamāda-bhatiyā kīmīti ātpa-pāsamādām dīpayema iti so cha puna tatha karāto ātpa-pāsamāda[m] bādhatarām upahanātī [.] ta samavāyo eva sādhu
7. kīmīti [a]ñnamāmīñasa dhammāmī sruñāru cha susumsera cha [.] evam hi D[e]vānām̄piyasa ichhā kīmīti sava-pāsamādā bahu-srutā cha asu kal[ā]ñgāgamā cha asu [.]
8. ye cha tatra tata prasamānā tehi vatavyam [.] **Devānām̄piyō** no tāthā dānām va pūjām va māmīnate yathā kīmīti sāra-vadhi asa sarva-pāsañānam [.] bahakā cha etāya
9. athā vyāpatā dhamma-mahāmātā cha ithihakhamahāmātā cha vacha-bhūmikā cha añe cha nikāyā [.] ayam cha etasa phala ya ātpa-pāsamādāvadhi cha hoti dhammasa cha dīp[a]nā [.]

TRANSLATION.

**King Devānām̄priya Priyadarśin** is honouring all sects, both ascetics and householders; both with gifts and with honours of various kinds he is honouring them.

But **Devānām̄priya** does not value either gifts or honours so (*highly*) as (*this*), (*viz.*) that the promotion of the essentials of all sects should take place.

But the promotion of the essentials (*is possible*) in many ways.

But its root is this, *viz.*, guarding (*one's*) speech, (*i. e.*) that neither praising one's own sect nor blaming other sects should take place on improper occasions, or (*that*) it should be moderate in every case.

But other sects ought to be duly honoured in every case.

If one is acting thus, he is both promoting his own sect and benefiting other sects.

If one is acting otherwise than thus, he is both hurting his own sect and wronging other sects as well.

For whosoever praises his own sect or blames other sects—all (*this*) out of devotion to his own sect, (*i. e.*) with the view of glorifying his own sect—if he is acting thus, he rather injures his own sect very severely.

Therefore, concord alone is meritorious, (*i. e.*) that they should both hear and obey each other's morals.

For this is the desire of **Devānām̄priya**, (*viz.*) that all sects should be full of learning, and should be pure in doctrine.

And those who are attached to their respective (*sects*) ought to be spoken to (*as follows*).

**Devānām̄priya** does not value either gifts or honours so (*highly*) as (*this*), (*viz.*) that the promotion of the essentials of all sects should take place.



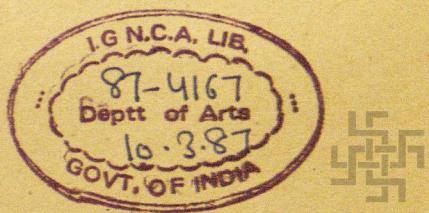
And many (*officers*) are occupied for this purpose, (viz.) the *Mahāmātras* of morality, the *Mahāmātras* controlling women, the inspectors of cowpens, and other classes (*of officials*).

• And this is the fruit of it:— the promotion of one's own sect takes place, and the glorification of morality also takes place.

### THIRTEENTH ROCK-EDICT.

#### TEXT.

१. .... जो कलिंगा वज..... बढे सतसहस्रमात्रं  
तत्रा हतं बहुतावतकं मत [.] तता पछा अधुना लवेसु कर्लिगेसु तीव्रो धंमवायो
२. .... सयो देवानंप्रियस वज..... बधो व मरणं व  
अपवाहो व जनस त बाढं वेदनमत च गुरुमत च देवानंपि स
३. .... बाह्णा व समणा व अबे..... सा मात्रि पितरि  
सुसुसा गुरुसुसुंसा मितसंस्ततसहायतातिकेसु दासभ.....
४. .... अभिरतानं व विनिखमण [.] येसं वा प ..... हायत्रातिका  
व्यसनं प्रापुणति तत सो पि तेस उपवातो हाति [.] पठीभागो चेसा सव.....
५. .... स्ति इमे निकाया अबत्र योनेसु ..... मिह यत्र  
नास्ति मानुसानं एकतरमिह पासंडमिह न नाम प्रसादो [.] यावतको जनो तदा
६. .... स्त्रभागो व गुरुमतो देवानं ..... न य सक  
छमितवे [.] या च पि अटवियो देवानंप्रियस पिजिते पाति
७. .... चते तेसं देवानंप्रियस ..... सवभूतानां  
अछर्ति च सयमं च समचैरं च मादव च
८. .... लधो..... नंप्रियस इधं सवेसु च ..... योनराज  
परं च तेन चत्पारो राजानो तुरमायो च अंतेकिन च मगा च
९. .... इधं राजविसयमिह योनकंवो ..... व्रपारिंदेसु  
सवत देवानंप्रियस धंमानुसर्स्टि अनुवतरे [.] यत पि दूति
१०. .... नं धमानुसर्स्टि च धमं अनुविधियो ..... विजयो  
सवथा पुन विजयो पीतिरसो सा [.] लधा सा पीती होति धंमवीजयमिह
११. .... प्रियो [.] एताय अथाय अयं धंम[लि] ..... वं विजयं  
मा विजेतव्यं मंत्रा सरसके एव विजये छाति च
१२. .... किको च पारलोकिको ..... इलोकिका  
च पारलोकिका च



## ROMAN TRANSCRIPT.

1. ....ñō **Kaliṅgā** [vaja]..... [va]d[hi]e [sa]ta-sahasra-mātram  
tatrā hatain bahu-tāvatakam mata [·] tatā pachhī adh[u]nā dādhesu  
**Kaliṅgesu** tī[v]o dhammavāyō
2. ....[sa]yo **Devānāmpriya** [vaja].....[va]dho va maranām va  
apavāho va janasa ta bādham vedana-mata cha g[u]r[u]-mata cha  
**Devā[nampi].** .[sa]
3. ....Bāmhaṇā va Samaṇā va añē.....[s]ā mātr[i] pitāri susumisā  
guru-susumisā mita-sainstata-sahāya-ñātike[su] dāsa-[bha].....
4. ....abhiratānam va vinikhamāṇa [·] yesam vā [pa.].....[h]āya-  
ñātikā vyasanām prāpuṇati tata so pi tesā[u]paghāto hāti [·] paṭibhā[glo]  
chesā [s]ava.....
5. ....sti ime nikāyā añatra **Yone[su]**.....[mh]i yatra nāsti mānusā-  
nam ekataramhi pāsañḍamhi na nāma prasā[d]o [·] yāva'a[k]o [j]ano  
tad[ā]
6. ....sra-bhāgo va garu-mat[o] **Devānām**.....na ya saka chhami-  
tave [·] yā cha pi ataviyo **D[e]vānāmpiyā[sa]** pijite pāti
7. ....chate te[sā]m **Devānāmpiyā**.....sava-bhūtānām acchatim  
cha sayamām cha samachairam ch[a] mādava cha
8. [la]dh[o]....**nāmpriya** idha [sa]vesu [ch].....[Yo]na-rāja parañ cha  
tena **chatpāro rājāno Turamāyo** cha [A]ñt[ek]ina cha **Magā** cha
9. ....idha rāja-vi[sa]yamhi **[Y]o[na]-Kāmbo**.....indhra-  
**Pāriñdesu** savata **Devānāmpiyā** dhammānus[a]stiñ anuv[a]tare  
[·] yata pi dūti
10. ....[na]m dhamānusastim cha dhamām anuvidhiyare.....[v]ijayo  
savathā puna vijayo pīti-raso sā [·] ladhā sā pīti hoti dhamma-vijayamhi
11. ....m[p]riyo [·] etā[ya] athāya ayām dhamma-li....[va]m vijayam  
mā vijetavyam māmñā sarasake eva vijaye chhāti cha
12. kik[o] ch[a] pā[r]alo]ki[ko].....ilokikā cha pāralokikā cha

## TRANSLATION.

.....the **Kaliṅgas**.....

.....one hundred thousand in number were those who were slain  
there, (*and*) many times as many those who died.

After that, now that (*the country of*) the **Kaliṅgas** has been taken, a zealous  
study of morality.....(the repentance) of **Devānāmpriya**.....slaughter,  
death, and deportation of people, this is considered very painful and deplorable  
by **Devānāmpriya**.

.....Brāhmaṇas or Sramanas, (*or*) other.....obedience to mother (*and*) to father, obedience to elders.....to friends, acquaintances, companions, and relatives, (*to*) slaves.....or deportation of (*their*) beloved ones.

.....(*Companions*) and relatives are then incurring misfortune, this (*misfortune*) as well becomes an injury to those (*persons*).

This is shared (*by*) all.....these classes.....except among the **Yonas**.....where men are not indeed attached to some sect.

As many people as at that time.....part is considered deplorable by (**Devānāmpriya**).

.....what can be forgiven.

And even the forests which are (*included*) in the dominions of **Devānāmpriya**.....

They are (*told*).....of **Devānāmpriya**.....towards all beings abstention from hurting, self-control, impartiality, and kindness.

.....has been won by [**Devā**]nāmpriya here and among all.....the **Yona** king, and beyond him **four kings**, (*viz.*) **Turamāya**, **Antekina**, **Magā**.....here in the king's territory, (*among*) the **Yonas** and **Kambojas**.....among the [*A*]ndhras and **Pārindas**,—everywhere (*people*) are conforming to **Devānāmpriya**'s instruction in morality.

Even where the envoys.....and the instruction in morality, are conforming to morality... .....this conquest — a conquest (*won*) in every respect (*and*) repeatedly— causes the feeling of satisfaction.

This satisfaction has been obtained (*by me*) at the conquest by mortality.

.....**Devānāmpriya**.

For the following purpose this (*rescript*) on morality.....should not think that a (*fresh*) conquest ought to be made, (*that*) if a conquest does please them, mercy.....

.....in the other world.

.....both in this world and in the other world.

### BELOW THE THIRTEENTH ROCK-EDICT.

(Left Side).

- १. .... तेषा .....
- २. .... पिपा .....

### ROMAN TRANSCRIPT.

1. .... tesa .....
2. .... pipā .....



## TEXT.

## BELOW THIRTEENTH ROCK-EDICT.

( Right Side. ).

र्वस्वेतो हस्ति सर्वलोकसुखाहरो नाम

## ROMAN TRANSCRIPT.

rva-sveto hasti sarva-loka-sukhāharo nāma

## TRANSLATION.

.....the entirely white elephant bringing indeed happiness to the whole world.

## FOURTEENTH ROCK-EDICT.

## TEXT.

१. अयं धमलिपी देवानंप्रियेन प्रियदसिना राजा लेखापिता अस्ति एव
२. संखितेन अस्ति मझमेन अःस्ति विस्ततन [.] न च सर्वं सर्वत घटितं [.]
३. महालके हि विजितं बहु च लिखितं लिखापयिसं चेव [.] अस्ति च एत कं
४. पुन पुन बुतं तस तस अथस माधूरताय किति जनो तथा पटिपजेय [.]
५. तत्र एकदा असमातं लिखितं अस देसं व सछाय कारणं व
६. अलोचेत्या लिपिकरापरवेन व

## ROMAN TRANSCRIPT.

1. Ayam dhamma-lipi Dêvânâmpriyena Priyadasinâ r(â)ñâ lekhâpitâ asti eva
2. samkhitenâ asti majhamena asti vistatana [.] na cha sarvam sarvata ghatitam [.]
3. mahâlake hi vijitam bahu cha likhitam likhâpayisam chevâ [.] asti cha eta kam
4. puna puna vutam tasa tasa athasa mâdhûratâya kimti jano tathâ patipajetha [.]
5. tatra ekadâ asamât[a]m likhita[m] asa desam va sachhâya [kâ]-rañam va
6. alechetpâ lipikarâparadhena va

## TRANSLATION.

These rescripts on morality have been caused to be written by king Devânâmpriya Priyadarśin either in an abridged (*form*), or of middle (*size*) or at full length.



And the whole was not suitable everywhere.

For (my) dominions are wide, and much has been written, and I shall cause still (more) to be written.

And some of this has been stated again and again because of the charm of certain topics, (and) in order that men should act accordingly.

In some instances (*some*) of this may have been written incompletely, either on account of the locality, or because (*my*) motive was not liked, or by the fault of the writer.

### THE INSCRIPTION OF RUDRADAMAN.

This inscription is incised on the western side near the top of the rock. It contains twenty lines of well-engraved writing covering a space of about 11'-1" broad by 5'-5" high. Only the last four lines are fully preserved and the remaining ones are badly damaged, owing to which circumstance a good deal of the record has been entirely lost.

It is written in **Sanskrit** prose and in characters which were the precursors of the South Indian alphabets. Its object is to record the restoration, by the **Mahākshatrapa Rudradāman**, of the lake **Sudarśana** near which it was engraved. This lake, it tells us, was originally constructed during the reign of the **Maurya Emperor Chandragupta** and was perfected under the command of his grandson, **the Great Aśoka**. It was destroyed by a storm during the reign of Rudradāman and the whole of its water flowed out. Owing to this circumstance the lake became *durdarśana* or 'ugly to look at', in place of being *sudarśana* or 'beautiful to look at'. **Rudradāman** got it restored through the provincial Governor **Suviśākha** and made it more beautiful than it was originally. The record gives a vivid account of the storm by which the lake and the surrounding country were devastated and possesses considerable historical value in that it supplies the genealogy of the king **Mahākshatrapa Rudradāman** and recounts the great exploits through which he gained several territories like **Ānarta**, **Saurāshṭra**, **Aparānta**, etc. Herein we are told that Rudradāman twice routed **Sātakarnī**, the lord of **Dakshināpatha**, but did not kill him in consideration of the nearness of his relationship. The **storm**, we are told, took place **on the first of the dark half of Mārgaśirsha in the 72nd year of, probably, the Saka era**. This date would correspond to the 16th of November, A. D. 150. The inscription was probably written one or two years later.

The Governor **Suviśākha**, we are told, was a **Pahlava** and the son of **Kulaipa**. The official who constructed the lake in the reign of **Chandragupta** was the **Vaisya Pushyagupta**, and the governor who perfected it was the **Yavana king Tushāspā** who was governing the province under **Aśoka**, the great Maurya Emperor.



According to the description given in the inscription **Girinagara**, the hill-city, would be the earlier name of the town of Jūnāgadh or rather of its ancient representative and **Urjayat** would be the mountain now called Girnār. The river **Suvāryasikatā** mentioned in the record is possibly the modern **Sonarekhā**. The name of the other river, viz., **Palāśī**, mentioned in it, does not survive now.

This is the **earliest known long inscription** in Sanskrit. The earliest short inscription, in pure Sanskrit, known at present is that on the *yūpa* or sacrificial post at Isāpur near Mathurā, which is dated in the year 24 in the reign of Shāhi Vāśishka. It is however only a few years earlier than the Girnār inscription of **Rudradāman**.

### Rudradāman.

**Rudradāman I.** was the grandson of **Chashṭana** the great Satrap under Kadphises II. of the Kushāna dynasty. The exact dates of the various events in his life are not known, but he must have been reigning between 130 and 150 A.D. He was a learned and accomplished prince who raised his house to the position of the leading power in the west. His rule, as shown by the place-names in this inscription, extended over nearly the whole of Western India, and included the country around Cambay and Kāthiāwād, Sind and adjacent portion of Western Rājputānā and the Northern Koṅkaṇa. He annexed Cutch in A. D. 130 and gave his daughter in marriage to **king Vāshishṭhiputra Śri Pulumāyi**, though the matrimonial connection did not prevent the great Satrap from twice defeating his son-in-law and taking from him most of the country that his father, **Gautamiputra Sātakarṇi**, had won from the **Kshaharātas**. His capital was at Ujjain, which was described by the ancient geographer Ptolemy (cir. 139 A. D.) as Ozene, the capital of Tiastanes (Chashṭana). His victories won for him the title of *Mahākshatrapa*.

### THE INSCRIPTION OF RUDRADĀMAN.

#### TEXT.

१. सिद्धं [॥\*] इदं तडाकं खुदर्शनं गि[रि]नगराद[पि] [दू]रम[न्]त.....[ति]-  
कोपलविस्तारयामोच्यनिःसंविबद्धदृढसर्वपालिकत्वात् पर्वतपा-
२. दप्रतिस्पद्ध-सुश्चिष्ठ[ष][वन्ध].....  
.....[व]जातेनाकृत्रिमेण सेतुबन्धेनोपपन्नं सुप्रतिबिहित-  
प्णालीपरी[वा]ह-
३. मीढविधानं च त्रिस्क[न्ध].....  
.....नादिभिरनुग्रहैमहत्युपचये वर्तते [ ।\* ] तदिदं राज्ञो महाक्षत्रपस्य सुगृही-
४. तनाम्नः स्वामि-चष्टनस्य पौत्र.....: पुत्रस्य राज्ञो महाक्षत्रपस्य  
गुरुभिरभ्यस्तनाम्नो रुद्राम्नो वर्षे द्विसप्ततितमे ७०[+] २

१. मार्गशीर्ष-वहुल-प्रति[पदि]..... : सृष्टवृष्टिना पर्जन्येन एकार्णवभूतायामिव पृथिव्यां कृतायां  
गिरेरुज्जयतः सुवर्णसिकता—

२. पलाशीनीप्रभृतीनां नदीनां अतिमात्रोद्वृत्तैर्वर्णेः सेतु[म] ..... [य]माणानुरूपप्रतिकारमपि गिरिशिखरतरुतटाइलकोपतलपद्मार-  
शरणोच्चयविघ्नसिना युगनिधनसट—

३. श-परमघोरवो(व)ेन वायुना प्रमथितसलिलविक्षिप्तजर्जीकृताव[दी] ..... [क्षिप्ताश्मवृक्षगुलमलताप्रतानं(म) आ नदी[त]लादि-  
त्युद्वाहितमासीत् [।\*] चत्वारि हस्तशतानि वा(विं)शदुत्तराण्यायतेन एतावन्त्येव विस्तीर्णेन

४. पंचसप्ततिं हस्तानवगाढेन भेदेन निस्सृतसर्वतोयं मरु[ध]न्वकल्पमतिभृंशं दुर्दृ(ई).....  
[स्या]ये मौर्यस्य राज्ञः चंद्रगुप्तस्य [रा]ष्ट्रियेण [वै]श्येन पुष्यगुप्तेन  
कारितं(म) अशोकस्य मौर्यस्य ते[न] यवनराजेन तुष[।]स्फेनाविष्णाय

५. प्रणालिभिरलंकृतं तत्कारितया च राजानुरूपकृतविधानया तस्मि[न] भेदे दृष्ट्या प्रनाड्या  
विस्तृतसे[तु].....णा आ गर्भात्रिभृत्यविहतसमुदि-  
[त]र[।]जलक्ष्मीधर[र]णगुणतस्सर्ववर्णरभिगम्य रक्षणार्थं पतित्वे वृतेन आ प्राणोच्चासा-  
त्पुरुषवधनवृत्तिकृत-

६. सत्यप्रतिज्ञेन अन्यत्र संप्राप्तेभिमिसुखागतमदशशत्रुप्रहरणवितरणत्वाविगुणरि[पु].....  
तकारुण्येन स्वयमभिगतजनपदप्रणिपति[तायु]—  
शरणदेन दस्युव्यालमृगरोगादिभिरनुपसृष्टपूर्वनगरनिगम-

७. जनपदानां स्ववीर्यार्जितानामनुरक्तसर्वप्रकृतीनां पूर्वापरकरावंत्यनूपनीवृद्धानर्त्तसुगम्यश्व[म]  
[म]रु[क]च्छसिन्धुसौरीरकुकुरपगंतनिषादादीनां समग्राणां तत्प्रभावाद्  
त्यकामविषया[णां] पतिना सर्वक्षेत्राविष्कृत-

८. श्रीरशब्दजातोत्सेकाविवेयानां यौधेयानां प्रसद्योत्सादकेन दक्षिणापथपतेस्सातकर्णेद्विरपि  
नी(नि)र्याजपवजित्यावजित्य संबंधाविदूर्या अनुसादनात्प्राप्तयशसा मा[द].....  
[सु]विजयेन भ्रष्टराजप्रतिष्ठापकेन यथार्थहस्तो—

९. च्छार्यार्जितोर्जितधर्मानुरागेण शब्दार्थिगान्वर्वन्यायाद्यानां विद्यानां महतीनां पारणधारणविज्ञानप्रयोगा-  
वाप्तविपुलकार्तिना तुरगगजरथचर्चासिर्चमेनियुद्धाचा.....  
[ति]परवल्लाघवसौषठवक्रियेण अहरहर्दानमानान-

१०. वमानशीलेन स्थूलक्षयेण यथावत्पाप्तैर्विलशुल्कभागैः कनकरजतव्रैद्वैरत्नोपचयविष्णन्द-  
मानकोशेन स्फुटलघुमधुरचिक्रकान्तशब्दसमयोदारालंकृतगच्छपद्य..... न  
प्रमाणमानोऽमानस्वरगतिवर्णसारसत्वादिभिः

११. परमलक्षणव्यंजनैरुपेतकान्तमूर्त्तिना स्वयमविगतमहाक्षत्रपनाभ्ना नरेन्द्रकल्यास्वयंवरानेकमात्यप्रा-  
सदा[म्ना] महाक्षत्रपेण रुद्रदाम्ना वर्षसहस्राय गोत्रात्म ....., त्यं धर्मकीर्तिवृद्ध्यर्थं च  
अपौदयित्वा करविष्ट—



१६. प्रणयक्रियाभिः पौरजानपदं जनं स्वस्मात्कोशा[न्] महता धनौघेन अनतिमहता च क्रालेन  
त्रिगुणदृढतरविस्तारायामं सेतुं विधाय [अ] सर्वतटे..... सुदर्शनतरं  
कारितमिति [।\*] [अ]स्मिन्नर्थे
१७. महाक्षत्रपस्य मतिसचिवकर्मसचिवैरमात्यगुणसुमुगुकैरप्यतिमहत्वाद्भेदस्यानुत्साहविमुख-  
मतिभिः प्रत्याख्यातारम्भं
१८. पुनःसेतुबन्धनैर[।]श्याद् हाहाभूतासु प्रजासु इहाधिष्ठाने पौरजानपदजनानुष्ठार्थं पार्श्वेन  
कृत्सनानामानन्तर्सुराप्त्याणां पालनार्थनियुक्तेन
१९. पद्मलवेन कुलैपपुत्रेणामान्येन सुविशाखेन यथावदर्थधर्मव्यवहारदर्शनैरनुरागमभिवर्धयता  
शक्तेन दान्तेनाचपलेनाविस्मितेनानार्थेणाहर्येण
२०. स्वधितिष्ठता धर्मकीर्तियशासि भर्तुरभिवर्द्धयतानुष्ठितमिति । (II)

## ROMAN TRANSCRIPT.

1. Siddhaṁ [॥\*] Idam tadākamī **Sudarsanām Girinagarād**=api dūram=anta.....[it]ik-opala-vistār-āyām-ochchhraya-nihsandhi-baddha-dṛidha-sarvva-pālikatvāt=parvvatapā-
2. da-ppratisarddhī-suslīshṭā-[bandha]m.....[va]jāten=akṣitrimenā setubandhen=opapannam suprativihita-ppraṇāli-parivāha-
3. mīḍhavidhānām cha tri-skan[dha].....n-ādibhir=anugrahair=mahaty=upachaye varttate [।\*] Tad=idam rājño mahā-kshatrapasya sugṛihī-
4. ta-nāmnaḥ **Svāmi-Chash/anasya** pautra..... h putrasya rājño mahākshatrapasya gurubhir=abhyasta-nāmno **Rudradāmno varshe dvīsaptatitam[e]** 70[+]<sup>2</sup>
5. **Mārggaśīrsha-bahula prat[i]**..... h sṛiṣṭī-vṛiṣṭinā parjjanyena ekārṇava-bhūtāyām=iva pṛithiv্যām kṛitāyām girer=Urjayataḥ **Suvarṇasikatā-**
6. **Palāśīni-prabhṛitīnām nadīnām atimātr-odvṛittair=vvegaiḥ** setum=[a].....[ya]māṇ-ānurūpa-pratikāram=api giriśikhara-taru-tatāṭīlak-opatalpa-dvāra-śaraṇochchhraya-vidhvam-sinā yuganidhanasadṛi-
7. ū-paramaghora-vo(e)gena vāyunā pramathita-salila-vikshipta-jarjarākṛit-āvā[di].....[k]sh[i]pt-āśma-vṛikshagulmalatāpratānam ā nad[īta]lā[d]=ity=udghāṭitam=āsīt[।\*] Chatvāri hastā-satāni viśād[vimśatī]-uttarāṇy=āyatena etāvamīty=eva vistīrṇena
8. pāṁcha-saptatimī hastān=avagādhenā bhedena nissrita-sarvva-toyām marudha[n]vakalpam=atibhṛīśamī durd[d]a.....sy=

[ā]rthe Mauryasya rājñah Chāndraguptasya [r]āshṭriyeṇa [V]-  
aiśyena Pushyaguptena kāritam Aśokasya Mauryasya te[na]  
Yavanarājena Tush[ā]sphen=ādhishṭhāya

9. prāṇalibhir=alaṁkṛitam tat-kāritayā cha rājānurūpa-kṛita-vidhānayā  
tasmi(in) bhede dṛiṣṭayā pranādyā vi[stṛi]ta-set[u].....nā  
ā garbhāt = prabhṛitti=avihata-samu[dita]rājalakshmi-dh[āra]nā-  
guṇatās=sarvva-varṇair=abhiga[m]ya rakṣaṇ-ārtha(m) patitve vṛitena  
ā prāṇochchhvāsāt=purushavadhanivṛitti-kṛita-
10. satyapratijñena anya[t]ra samgrāmeshv=abhimukhāgata-sadṛiṣa-  
śatru-praharaṇa-vitaraṇatv-āviguṇa-ri[pu] .....ta-kāru-  
nyena svayamabhigata-janapada-pranipati[t-āyu]sha-śaraṇadena  
dasyu-vyāla-mṛiga-rog-ādibhir=anupasṛiṣṭapūrvva-nagara-nigama-
11. janapadānām svaviryy-ārjitānām=anurakta-sarvva-prakṛitīnām  
pūrvv-āpar-Ākar-āvantly-Anūpanivṛid-Ānartta-Surāśṭra-S'va-  
[bh]ra-[M]aru-[Kach]chha-[S]i[n]dhu-S[au]vira-Kukur - Āpa-  
rāinta- Nishādādīnām samagrāṇām tat-prabhāvād=[y]a.....  
.....r[tha]-kāma-vishayaṇām patinā sarvva-kshatr-āvishkṛita-
12. vīraśabda-jātotsek-āvidheyānām Yaudheyānām prasahy=otsādakena  
Dakshiyāpatha-pates=Sātakarṇer=dvir=api nī(i)rvyājam=avaji(i)-  
tyāvajī(i)tya saimbāndh-āvidūrayā anutsādanāt=prāpta-yaśasā mā[d]  
.....[pta]-vijayena bhrashṭa-rāja-pratishṭhāpakena  
yathārttha-hasto-
13. chchhray-ārjit-orjita-dharm-ānurāgena śabdārttha-gāndharvva-  
nyāy-ādyānām vidyānām mahatīnām pāraṇa-dhāraṇa - vijñāna-  
prayog-āvpta-vipula-kīrttinā turaga-gaja-rathacharyyāsi-charma  
niyuddh-ādyā..... [ti]-para-bala-lāghava-saushthava-  
kriyena ahar-ahar=ddāna-mān-āna-
14. vāmāna-śileṇa sthūlalaksheṇa yathāvat=prāptair=bali-śulka-bhāgaiḥ  
kanaka-rajata-vajra-vaidūrya-ratn-opachaya-vishyandamāna-koṣena  
sphuṭa-laghu-madhura-chitra-kānta-śabdāsamayodār-ālaṁkṛita-gad-  
ya-padya.....na pramāṇa-mān-onmāna-  
svara-gati-varṇṇa-sāra-saty-ādibhiḥ
15. parama-lakṣaṇa-vyāmjanair=upeta-kānta-mūrttinā svayam-adhi-  
gata-mahākshatrapa-nāmnā nareñdra-kannya-śvayamvar-āneka-  
mālyā-prāpta-dāmnā mahākshatrapēṇa Rudradāmnā varsha-  
sahasrāya go-Brāh[m]a.....r[tha]m dharmma-kīrtti-vṛid-  
dhy-arthām cha apīḍayit[v]ā kara-viṣṭi-
16. prāṇayakriyābhiḥ paura-jānapadām janām svasmāt=koṣā[n]  
mahatā dhan-aughena anatimahatā cha kālena trig[u]na-dṛidhatarā-

- vistār-āyāmāṁ setum vidhā[ya] sar[v]va-ta[t]e.....[s]udarś-  
anatarām kāritam=iti [1\*] [ a ? ]sminn=artthe
17. mahākshatrapa[s]ya matisachiva-karmasachivair=amātyaguna-sam-u-  
dyuktair=apy=atimahatvād=bhedasy =ānutsāha-vimukha-matibhi[4]  
pratyākhyāt-ārambhām
18. punahsetubandha-nair[ā]syād=hāhābhūtāsu prajāsu ih=ādhishṭhāne  
paura-jānapada-jan-ānugrah-ārtham pārthivena kṛitsnānām=  
**Ānartta-Surāshṭrān(η)ām** pālanārtthan=niyuktena
19. **Pahlavena Kulaipa**-putren=āmātyena **Suviśākhena** yathā-  
vad=artha-dharma-vyavahāra-darśanair=anurāgam=abhivardhayatā  
saktena dānten=āchapalen=āvismiten=āryyen=āhāryyenā
20. svadhitishṭhatā dhārma-kirtti-yaśāmī bhartur=abhivarddhaya=ā-  
nushṭhitam=iti [11\*]

## TRANSLATION.

(Lines 1-2) Be it accomplished. This lake **Sudarśana**, from **Girinagara** (even a long distance ?).....of a structure so well joined as to rival the spur of a mountain, because all its embankments are strong, in breadth, length and height, constructed without gaps, as they are of stone, (clay).....furnished with a natural dam, (formed by ?)....., and with well-provided conduits, drains and weirs (?).....three sections.....by.....and other favours is (now) in an excellent condition.

(Ll. 3-6) This same (*lake*)—on the **first of the dark half of Mārgaśīrsha** in the seventy-second-72nd-year of the king, the *Mahākshatrapa Rudradāman*, whose name is repeated by the venerable, the son of.....(and) son's son of the king, the *Mahākshatrapa Lord Chashṭana* the taking of whose name is auspicious.....when by the clouds pouring with rain, the earth had been converted as it were into one ocean, by the excessively swollen floods of the **Suvarṇasikatā, Palāśini** and other streams of mount **Ūrjayat** the dam....., though proper precautions (*were taken*), the water churned by a storm which, of a most tremendous fury befitting the end of a mundane period, tore down hill-tops, trees, banks, turrets, upper stories, gates and raised places of shelter-scattered, broke to pieces, (*tore apart*).....with stones, trees, bushes and creeping plants scattered about, was thus laid open down to the bottom of the river.

(L. 7.) By a breach four hundred and twenty cubits long, just as many broad, (and) seventy-five cubits deep, all the water escaped, so that (*the lake*), almost like a sandy desert, (*became*) extremely ugly (*to look at*).

(L. 8.).....for the sake of.....ordered to be made by th<sup>o</sup> Vaisya **Pushyagupta**, the provincial governor of the Maurya King **Chandragupta**; adorned with conduits for **Asoka** the **Maurya** by the **Yavana king Tushaspha** while governing; and by the conduit ordered to be made by him, constructed in a manner worthy of a king (*and*) seen in that breach, the extensive dam.....

(Ll. 9-15).....he who, because from the womb he was distinguished by the possession of undisturbed consummate royal fortune, was resorted to by all castes and chosen their lord to protect them; who made, and is true to, the vow to the latest breath of his life to abstain from slaying men, except in battles; who (*showed*) compassion .....not failing to deal blows to equal antagonists meeting him face to face; who grants protection of life to people repairing to him of their own accord and those prostrating themselves before him; who is the lord of the whole of **eastern and western Ākarāvanti**, the **Anūpa** country, **Ānarta**, **Surāshtra**, **S'vabhra**, **Maru**, **Kachchha**, **Sindhu-Sauvīra**, **Kukura**, **Aparānta**, **Nishāda** and other territories gained by his own valour, the towns, marts and rural parts of which are never troubled by robbers, snakes, wild beasts, diseases and the like, where all subjects are attached to him, (*and*) where through his might the objects of (*religion*), wealth and pleasure (*are duly attained*); who by force destroyed the **Yaudheyas** who were loath to submit, rendered proud as they were by having established their title of heroes among all Kshatriyas; who obtained good report because he, in spite of having twice in fair fight completely defeated **Sātakarīyi**, the lord of **Dakshināpatha**, on account of the nearness of their connection did not destroy him; who (*obtained*) victory.....  
.....;who reinstates deposed kings; who by the customary raising of his hand (*at the time of dispensing justice*) has earned the strong attachment of *Dharma*; who has attained wide fame by studying and remembering, by the knowledge and practice of, grammar, music, logic and other great sciences; who.....the management of horses, elephants and chariots, (*the use of*) sword and shield, pugilistic combat and other.....the acts of quickness and efficiency of opposing forces; who day by day is in the habit of bestowing presents and honours and eschewing disrespectful treatment; who is bounteous; whose treasury by the tribute, tolls and shares rightfully obtained overflows with an accumulation of gold, silver, diamonds, beryl stones and (*other*) precious things; who.....prose and verse, which are clear, agreeable, sweet, charming, beautiful, excelling by the proper use of words and adorned; whose beautiful frame owns the most excellent marks and signs, such as (*auspicious*) length, dimension and height, voice, gait, colour, vigour and strength; who himself has acquired the name of *Mahākshatrapa*; who has been wreathed with many garlands at the *svayamvaras* of kings' daughters—he, the *Mahākshatrapa Rudradāman*, in order to.....cows and Brāhmaṇas for a thousand years, and to increase his religious merit and fame—without oppressing the inhabitants of the towns and country by taxes,

forced labour and acts of affection—by (*the expenditure of*) a vast amount of money from his own treasury and in not too long a time made the dam three times as strong in breadth and length.....(on) all (banks).....(and so) had (*this lake*) made (*even*) more beautiful to look at.

(Ll. 16–20) When in this matter the *Mahākshatrapa*'s counsellors and executive officers, who, though fully endowed with the qualifications of ministers, were averse to the task (*regarded as*) futile on account of the enormous extent of the breach and opposed the commencement (*of the work*), (*and*) when the people in their despair of having the dam rebuilt were loudly lamenting, (*the work*) was carried out by the minister **Suvisākha**, the son of **Kulaipa**, a **Pahlava**, who for the benefit of the inhabitants of the towns and country had been appointed by the king in this government to rule the whole of **Anarta** and **Surāshṭra**, (*a minister*) who by his proper dealings and view in things temporal and spiritual increased attachment (*of the people*), who was able, patient, not wavering, not arrogant, upright (*and*) not to be bribed, (*and*) who by his good government increased the spiritual merit, fame and glory of his master.

### THE INSCRIPTION OF SKANDAGUPTA.

This inscription is engraved on the north-west face of the boulder and covers a space of about 10' broad by 7'-3" high. It is in a state of fair preservation, but is not very easy to read as the engraving is not perfect. The characters in which it is written belong to the southern class of alphabets which may be termed the *Saurāshṭri* or *Kāthiāwādī* alphabet of the fifth century of the Christian era. The language is Sanskrit. Excepting the opening word *Siddham* and a few words in line 23, the whole record is in verse.

The inscription belongs to the reign of the early **Gupta** king **Skandagupta** who succeeded in vanquishing the **Hūṇas**. It tells us that **Skandagupta** appointed a certain **Parṇadatta** to govern his territories in **Saurāshṭra** or **Kāthiāwād** who in his turn placed his son **Chakrapālita** in charge of the city (*of Giinagara*). Further, it informs us — and this is its main object — that the lake **Sudarśana**, which was formed round the foot of Girnār, burst on account of excessive rain in the **Gupta** year one hundred and thirty-six (A.D. 455–56) at night, on the sixth day of the month of Praushṭhapada (August–September) but **Chakrapālita** repaired the breach by renewing the embankment, after two months' work, in the year one hundred and thirty-seven (A.D. 456–57). The latter portion of the record shows that **Chakrapālita**, son of **Parṇadatta**, Skandagupta's deputy, erected a Vishṇu temple in the year one hundred and thirty-eight of the same **Gupta** era (A.D. 457–58) and called it **Chakrabhṛīt** (*the bearer of the discus*), evidently in reference to his own name.



## Skandagupta.

**Skandagupta** was the son and successor of **Kumāragupta I.** and ascended the throne in A. D. 455. He may well be considered to have been one of the greatest Hindu rulers of ancient India. Even as the crown prince he showed ability in restoring the fortunes of his family by effecting the overthrow of the enemy, the rich and powerful nation named Pushyamitras. The struggle he had to make in routing their hostile army that had endangered the stability of the Gupta Dynasty was so severe that he had to spend one night sleeping on the ground. When he came to the throne the savage Huns, the Hūṇas of Sanskrit literature, poured down from the steppes of Central Asia through the north-western passes and carried devastation over the smiling plains and flourishing cities of India. Skandagupta, however, succeeded in inflicting a decisive defeat on them and saved his country from further plunder. The joy he must have felt at his victory over the barbarians is beautifully expressed by the author of the eulogy incised on a column standing at Bhitāri in the GhāZIPUR district to the east of Benares in the United Provinces, where it is stated that he carried the news of his triumph to his mother 'just as Krishṇa, when he had slain his enemies, betook himself to his mother Devakī'. His undisputed possession of the peninsula of Saurāshṭra (Kāthiāwād) is proved by this inscription. This record shows, as stated above, that he appointed as the viceroy of this western portion of his empire an officer named **Parṇadatta** who gave the responsible post of governor of the capital city of Jūnāgadh to his own son. The latter distinguished himself by rebuilding the embankment of the lake under the Girnār hill, which had burst again in the above-mentioned year of **Skandagupta's** accession. The benevolent work was completed in the following year, and one year later a costly temple of Vishṇu was erected near this lake. Owing to his success in the campaigns he assumed the title of *Vikramāditya*. Towards the close of his royal career he was not very successful. He passed away about the year 467 A. D.

### THE INSCRIPTION OF SKANDAGUPTA.

#### TEXT.

#### First Part

१. सिद्धं [॥\*] श्रियमभिमतभोग्यां नैककालापनीतां त्रिदशपतिसुखार्थ्ये यो बलेराजहार । कमल-  
निलयनायाः शाश्वतं धाम लक्ष्म्याः
२. स जयति विजितार्चिंविष्णुरथंतजिष्णुः ॥ तदनु जयति शश्वत् श्रीपरिक्षिप्तवक्षाः स्वभुजजनित-  
वीर्यो राजराजाविराजः । नरपति-
३. भुजगानां मानदप्योत्कणानां प्रतिकृतिगदा[ङ्गां] निर्विष्णीं चावकर्ता ॥ नृपतिगुणनिकेतः स्कन्दगुप्तः  
पृथुश्रीः चतुरुदधिजलान्तां स्फीतपर्यन्तदेशाम् ।



४. अवनिमवनतारिधि: चकारात्मसंस्थां पितरि सुरसखिवं प्राप्तवत्यात्मशक्त्या ॥ अपि च जितमेव तेन प्रथयंति यशांसि यस्य रिपवोऽपि आमूलभग्नदर्पा निव.....म्लेच्छदेशैषु ॥
५. कर्मण बुद्ध्या निपुणं प्रधार्य ध्यात्वा च कृत्सनान्गुणदोषहेतूः । व्यपेय सर्वान् मनुजेन्द्रपुत्राँहस्मीः स्वयं यं वरयांचकार ॥ तस्मिन्नृपे शासति नैव कथिद्भर्मादपेतो मनुजः प्रजासु ।
६. आतो दरिद्रो व्यसनी कदयो दण्ड[यो] न वा यो भृशपीडितः स्यात् ॥ एवं स जित्वा पृथिवीं समग्रां भग्नप्रदपां[न] द्विषतश्च कृत्वा । सर्वेषु देशेषु विधाय गोसृ(तृ)न् संचिन्तया[सा]स बहुप्रकारम् ॥ स्यात्कोऽनुरूपो
७. मतिमान् विनि(नी)तो मेत्रास्मृतिभ्यामनपेतभावः । सत्यार्जवोदार्थयोपक्रो माधुर्यदाक्षिण्ययशो- न्वितश्च ॥ भक्तोनुरक्तो नृविशेषयुक्तः सर्वोपधाभिश्च विशुद्धबुद्धिः । आनृण्यभावोपगतान्तरात्मा: (मा) सर्वस्य लोकस्य हिते प्रवृत्तः ॥
८. न्यायार्जनेऽर्थस्य च कःसमर्थः स्यादर्जितस्याप्य रक्षणे च । गोपायितस्यापि [च] वृद्धिहेतौ वृद्धस्य पात्रप्रतिपादनाय ॥ सर्वेषु भृत्येष्वपि संहतेषु यो मे प्रशिष्यान्निखिलान् सुराष्ट्रान् । आं ज्ञीतमेकः खलु पर्णदत्तो भारस्य तस्योद्घने समर्थः ॥
९. एवं विनिश्चित्य नृपाधिपेन नैकानहोरात्रगणान्स्वमत्या । यः संनियुक्तोऽर्थनया कथञ्चित्सम्यक् सुराष्ट्रावनिपालनाय ॥ नियुज्य देवा वरुणं प्रतीच्यां स्वस्था यथा नोन्मनसो वभूवः । पूर्वेतरस्यां दिशि पर्णदत्तं नियुज्य राजा धृतिमांस्तयाभूत् (II)
१०. तस्यात्मजो ह्यात्मजभावयुक्तो द्विषेव चात्मात्मवशेन नीतः । सर्वात्मनात्मेव च रक्षणीयो नित्यात्म- वानात्मजकान्तरूपः । (II) रूपानुरूपैर्लितैर्विचित्रैः(र)नित्यप्रमोदान्वितसर्वभावः । प्रबुद्धप्राकर- पदवक्त्रो नृणां शरण्यः शरणागतानाम् । (III)
११. अभवद्भुवि चक्रपालितोऽसाविति नाम्ना प्रथितः प्रियो जनस्य । स्वगुणैरनुपस्थृतैरुदातैः पितरं यश्च विशेषयांचकार । (II) खमा प्रभुत्वं विनयो नयश्च शोर्यं विना शोर्यमह(1)र्चनं च । वाक्यं दमी दानमदीनताच दाक्षिण्यमानृण्यमशृत्यता च । (II) सौंदर्यमार्येतरनिप्रहश्च अविस्मयो धैर्यमुदीर्णता च
१२. इत्येवमेतेऽतिशयेन यस्मिन्विप्रवासेन गुणा वसन्ति । (II) न विद्यतेऽसौं सकलेषि लोके यत्रोपमा तस्य गुणैः क्रियेत । स एव कात्स्न्येन गुणावितानां वभूव नृ(नृ)णामुपमानभूतः । (II) इत्येवमे- तानविकानतोन्यान्गुणापरीक्ष्य स्वयमेव पित्रा । यः संनियुक्तो नगरस्य रक्षां विशिष्य पूर्वान्प्रचकार सम्पर्कः । (II)
१३. आश्रित्य वि.(वी)र्यं सुभुजद्वयस्य स्वस्यैव नान्यस्य नरस्य दर्यं(म.) । नोद्वेजयामास च कंचिदेवमस्मिन्पुरे चैव शशास दुष्टाः( न ) । (II) विश्रंभमल्पे न शशाम योऽस्मिन् काले न लोकेषु सनागेषु । र्यी लालयामास च पौरवर्गान् [ - - ] पुत्रान्सुपरीक्ष्य दोषान् । (II) संरंजयां च प्रकृतीर्वभूव पूर्वस्मिताभाषणमानदानैः ।
१४. निर्यत्रणान्योन्यगृहप्रवेशै[ः] संवर्द्धितप्रीतिगृहोपचारैः । (II) ब्रह्मण्यभावेन परेण युक्तः शक्तः शुचिर्दानपरो यथावत् । प्राप्यान्सकाले विषयान्सिषेवे धर्मार्थयोश्चाप्यविरोधनेन । (II) यो [ - - - - - ] पर्णदत्तात्स न्यायवानत्र किमस्ति चित्रम् । मुक्ताकलापाम्बुजपद्मशीता चंद्रात्किमुष्ठां भविता कदाचित् । (II)

१५. अथ क्रमेणाम्बुदकालं आगते निदावकालं प्रविदार्थं तोयदैः । वर्वर्षं तोयं वहु संततं चिरं सुदर्शनं येन विभेदं चाचिरात् । (II) संवत्सराणामधिके शते तु त्रिशद्भिरन्यैरपि पद्मभिरेव । सत्रौ दिने प्रौष्ठपदस्य षष्ठे गुप्तप्रकाळे गणनां विधाय । (II)

१६. इमाश्व या रैवतकाद्विनिर्गताः[ः] पलाशिनीयं सिकताविलासिनी । समुद्रकान्ताः चिरवन्धनोषिताः पुनः पतिं शास्त्रयथोचितं युयुः । (II) अवेक्ष्य वर्षागमजं महोद्भुमं महोदधेरुर्जयता प्रियेष्मुना । अनेकतीरान्तजपुष्पशोभितो

१७. नदीमयो हस्त इव प्रसारितः । (II) विषाद्यमानाः खलु सर्वतो जनाः कथंकयं कार्यमिति प्रवादिनः मिथो हि पूर्वापररात्रमुत्थिता विचिन्तयां चापि वभूवुरुत्सुकाः । (II) अपीह लोके सकले सुदर्शनं पुमां(न)हि दुर्दीर्घनां गतं क्षणात् ।

१८. भवेन्तु साम्भोनिवित्यदर्शनं सुदर्शनं [ - ~ ~ - - - - ] [ II ] [ ~ - ~ - ~ ] वणे स भूत्वा पितुः परां भक्तिमपि प्रदर्श्य । धर्मे पुरोधाय शुभानुबन्धं राजो हितार्थं नगरस्य चैव (II) संवत्सराणामधिके शते तु

१९. त्रिशद्भिरन्यैरपि सप्तमिश्व । प्र [ - ~ - - ~ ] शास्त्रचेता विश्वोप्यनु ज्ञातमहाप्रभवः । (II) अज्यप्रणामैः विबुधानथेष्वा धनैद्विजातीनपि तर्पयित्वा । पौरांस्तथाभ्यर्थं यथार्हमानैः भूत्यांश्च पूज्यान्सुहृदश्च दानैः । (II)

२०. ग्रैभस्य मासस्य तु पूर्वप[क्षे] [ ~ - ~ - - प्र]यमेहि सम्यक् । मासद्वयेनादरवान् स भूत्वा धनस्य कृत्वा व्ययमप्रमेयम् । (II) आयामतो हस्तशतं समप्रं विस्तारतः पष्टिरथापि चाष्टौ ।

२१. उत्सेधतोन्यत्पुरुषाणि सप्त (?) [ ~ - ~ - ह]स्तशतद्वयस्य (II) बवन्ध यत्नान्महता नृदेवान् [ अभ्यर्थं ? ] सम्याघटितोपलेन । अजातिदुष्टम्प्रथितं तटाकं सुदर्शनं शाश्वतकल्पकालम् । (II)

२२. अपि च सुदृढसेतुप्रान्तत्रिन्यस्तशोभरथचरणसमाहूकौचहंसासधृतम् । विमलसलिल [ - - - ~ - - ~ - - ] भुवि त [ ~ ~ ~ - - - ] दर्कः शशी च । (II)

२३. नगरमपि च भूयाद् वृद्धिमत्पौरजुष्टं द्विजबहुशतगीतत्रहनिर्नष्टपापं । शतमपि च समानामीतिदुर्भिक्ष श॒र्णतटाकसंस्कारग्रंथरचना [ स]माप्ता ॥

### Second Part.

२४. दृष्टारिदर्पप्रणुदः पृथुश्रियः स्वव(वं)ङ्गु(श)केतोः सकलावनीपतेः । राजाविराज्याङ्गुतपुष्प[कर्मणः] [ ~ - ~ - - ~ - - ~ - ] [ II ] [ - - ~ - - ~ - - ~ - - ~ - - ~ - - ] [ I ] द्वीपस्य गोप्ता महतां च नेता दण्डद्वि [ ? - ] नां

२५. द्विषतां दमाय । (II) तस्यात्मजेनात्मगुणान्वितेन गोविन्दपादार्पितजीवितेन । [ - - ~ - - ~ - - ~ - - ~ - - ~ - ] [ II ] [ - - ~ - - ~ - - ~ - - ~ - - ] ग्यं विष्णोश्च पादकमले समवाय तत्र । अर्थव्ययेन

## ROMAN TRANSCRIPT.

## First Part.

1. Siddhham [॥\*] Sriyam=abhimata-bhôgyâm naika-kâlâpanitâm tri-daśapati-sukh-ârttham yô Balêr=âjahâra kamala-nilayanâyâh sâśvatâm dhâma Lakshmyâh
  2. sa jayati vijit-ârttir=Vishnur=atyanta-jishnuh ॥ Tad=anu jayati sâśvat śrî-parikshipta-vakshâh sva-bhuja-janita-viryô râjarâjâdhirâjah narapati-
  3. bhujagânâm mâna-darpp-ôtpaṇânam pratikriti-Garud-âjñâ[m] nirvishi[m] ch=âvakarttâ ॥ Nripati-guṇa-niketah **Skandagupta** pribhiṣu śrî chaturudadhi-jalântâm sphîta-paryanta-dêśâm ।
  4. avanim=avanat-ârir=yâh chakâr=âtma-samisthâm pitari surasa-khitvam prâptavaty=âtma-śaktyâ ॥ Ā(A)pi cha jitam=[e]va têna pratha-yâiuti yaśâmsi yasya ripavô=pi âmûla-bhagna-darpâ niva..... **Mlechchha**-dêśeshu ॥
  5. Kramêna buddhyâ nipuṇâm pradhârya dhyâtvâ cha kritsnâm=guṇa-dôsha-hêtûn ! vyapêtya sarvân=manujêndra-putrân=Lakshmiḥ svayam yam varayâm-chakâra ॥ Tasmin=nripê sâsatî n=aiva kaścid=dharmaṁmâd=apêtô manujaḥ prajâsu !
  6. ârttô daridrô vyasanî kadaryô daṇḍ[yô] na vâ yô bhriṣa-piditah syât Evam sa jitvâ pṛithivîm samagrâm bhagn-âgra-darpâ[n] dvishatas=cha kritvâ sarvvêshu dêśeshu vidhâya goptri(ptri)n samichinta-yâ[m-ā]sa bahu-prakâram ॥ Syât=kô=nurûpô
  7. matimân=vini(nî)tô mēdhâ-smritibhyâm=anapêtabhâvah saty-ârjav-audârya-nay-ôpapannô mâdhurya-dâkshinya-yaśo-nvitas=cha Bhaktô=nuraktô nriviśêsha-yuktah sarvv-ôpadhâbhis=cha viśuddha-buddhiḥ ! ânriṇya-bhâv-ôpagat-ântarâtmâh(tmâ) sarvvasya lôkasya hitê pravrittah ॥



8. Nyāy-ārjanē=rthasya cha kaḥ samarthaḥ syād=arjitasya=āpy=atha rakshaṇē cha | gopāyitasy=āpi [cha] vṛiddhi-hētau vṛiddhasya pātra-pratipādanāya || Sarvvēshu bhṛityēshv=api saṁhatēshu yō mē praśishyān=nikhilān **Surāsh/rān** | ām jñātam=ēkaḥ khalu **Parṇadattō** bhārasya tasy=ōdvahanē samarthaḥ ||
9. Evam viniśchitya nṛip-ādhipēna naikān=ahō-rātragaṇān=svamatyā yaḥ saṁniyuktō=rthanayā kathamchit samyak-**Surāsh/r-**āvani-pālanāya || Niyujya dēvā Varuṇām pratichyām svasthā yathā n=ōnmamasō babhūvu[ḥ] [1] pūrvavētarasyām diśi **Parṇadattām** niyujya rājā dhṛitimāṁs=tath=ābhūt | (II)
10. Tasy=ātmajō hy=ātmaja-bhāva-yuktō dvidh=ēva ch=ātm=ātma-vaśēna nītaḥ sarvvātman=ātm=ēva cha raksanīyō nityātmavān=ātmaja-kāntarūpaḥ | (II) Rūp-ānurūpair=lalitair=vichitriaiḥ nitya-pramod-ānvita-sarva-bhāvah | prabuddha-padmākara-padmavaktrō nṛinām śāranyāḥ śāraṇ-āgatānām | (II)
11. Abhavad=bhuvi **Chakrapālito**=sāv=iti nāmnā prathitah priyō janasya | sva-guṇair=an-upaskṛitair=udātt[ai]ḥ pitaram yaś=cha viśēshayām-chakāra | (II) Kshamā prabhutvām vinayo nayas=cha śāuryām vinā śaurya-mah-[ā]rchchanām cha | vākyām damō dānam=adīnatā cha dākshīnyam=ānṛīnyam=aś[ū]nyatā cha | (II) Saūḍaryam=āryētaranigrahaś=cha a-vismayō dhairyam=udīrṇatā cha |
12. ity=ēvm=ētē=tisayēna yasminn=a-vipravāsēna guṇā vasanti | (II) Na vidyatē=sau sakalē=pi lōkē yatr=ōpamā tasya gunaiḥ kriyēta | (II) sa ēva kārtsnyēna guṇ-ānvitānām babhūva nṛi(nṛi)ḥām=upamāna-bhūtaḥ | (II) Ity=ēvam=ētān=adhikān=atō=nyān guṇān parīkshya svayam=ēva pitrā | yaḥ saṁniyuktō nagarasya rakshām viśishya pūrvān prachakāra samyak | (II)
13. Aśritya vi(vi)ryām su-bhuja-dvayasya svasy=aiva n=ānyasya narasya darpam | n=ōdvējayām-āsa cha kamchid=ēvam=asmin=purē ch=aiva śāśāsa dushtāḥ(n) | (II) Viśraimbham=alpē na śāśāma yō=smin kālē na lōkēshu sa-nāgarēshu | yō lālayām-āsa cha paura-vargān (— — —) putrān=suparīkshya dōshān | (II) Samraimjayām cha prakṛitir=babhūva pūrvasmitābhāṣaṇa-māna-dānaiḥ |
14. niryantañ-ānyonya-gṛīha-pravēśai[ḥ] saṁvardddhita-priti-gṛīhōpachāraih | (II) Brahmanya-bhāvēna parēna yuktaiḥ śaktaiḥ śuchir=dāna-parō yathāvat | prāpyān=sa kālē vishayān = sishēvē dharm-ārthayōś=ch=āpy=a-virōdhanēna | (II) Yō(— — — —) **Parṇadattāt**=sa nyāyavān=atra kim=asti chitrām | muktākalāp-āmbuja-padma-sitāch=chandrāt=kim=ushṇām bhavitā kadāchit | (II)





## Second Part.



## TRANSLATION.

## First Part.

Perfection has been attained ! Victorious is he, (the god) Vishnu—the perpetual abode of the (goddess) Lakshmi whose dwelling is the waterlily, the conqueror of distress, the completely victorious one—who, for the sake of the happiness of (Indra) the lord of the gods, rescued from (the demon) Bali the goddess of wealth and splendour, who is admitted to be worthy of enjoyment, (and) who had been kept away from him for a very long time.

(Lines 2 to 4)—And next, victorious for ever is the supreme king of kings over kings, whose breast is embraced by the goddess of wealth and splendour; who has developed heroism by (*the strength of his*) arms; and who commandeered (*and utilised*) the authority of (*his local*) representatives, who were so many Garudas, (*and used it as*) an antidote against the (*hostile*) kings, who were so many serpents, lifting up their hoods in pride and arrogance—**Skandagupta**, of great glory, the abode of kingly qualities, who, when (*his*) father by his own power had attained the position of being a friend of the gods, overthrew his enemies and made subject to himself the (*whole*) earth, bounded by the waters of the



(And) having noticed the great bewilderment caused by the excess of rain, (the mountain) **Urjayat**, desirous of appropriating the wives of the mighty ocean, stretched forth as it were a hand, consisting of the river (**Palāśī**), decorated with the numerous flowers that grew on the edges of (its) banks.

(Line 17)—(*Then on all sides*) the people fell into despair, discussing how they should act and, spending the whole night awake in vain, in great anxiety they reflected:— “Here in a moment, (the lake) **Sudarsana** has (*by the overflowing of its waters*) assumed an unpleasing appearance towards all the people, (*as if it were*) a man (?), having the appearance of the ocean, quite full of water, can it ever (again) become pleasing of aspect,.....?”

(Lines 18 to 22)— .....he having become.....and displaying the height of devotion towards his father, (*and*) holding in full view, for the welfare of the king and of the city also, religion, which has such auspicious results, in a century of years, increased by thirty and seven others. also.....attentive to the sacred writings.....whose majesty is well known. Then, having sacrificed to the gods with oblations of clarified butter and with obeisances, and having gratified the twice-born with (*presents of*) riches, and having paid respect to the citizens with such honours as they deserved, and to such of (*his*) servants as were worthy of notice, and to (*his*) friends with presents, in the first fortnight of the month.....belonging to the hot season, on the first day, he, having practised (*all the above*) respectful observances for two months, made an untold expenditure of wealth, and, (*built an embankment*) a hundred cubits in all in length, and sixty and eight in breadth, and seven (?) men’s height in elevation,.....of two hundred cubits. (*Thus*), having done honour to the kings, he laboriously built up, with a great masonry work, properly constructed, the lake **Sudarsana**, which is renowned as not being evil by nature, so that it should last for all eternity— agitated by the challenges of the ruddy-geese, the herons and the swans which display (*their*) beauty along the edges of the firmly-built embankment,.....pure waters; on the earth.....the sun and the moon.

(Line 23)—And may the city become prosperous, full of inhabitants, cleansed from sin by prayers sung by many hundreds of Brāhmaṇas, (*and free from*) drought and famine for a hundred years..... (*Thus*) ends the record of the description of the restoration of (the lake) **Sudarsana**.

### Second Part.

(Line 24)—.....of him (**Skandagupta**), who destroyed the pride of (*his*) haughty enemies; who is of great glory; who is the banner of his lineage; who is the lord of the whole earth; whose pious deeds are even more wonderful than his supreme sovereignty over kings;.....

(Line 24)—.....(Parṇadatta), the protector of the peninsula, and the leader of great.....of armies for the subjugation of (*his*) enemies.

(Lines 25 and 26)—By his son, who is endowed with his good qualities, (*and*) whose life is devoted to (*the worship of*) the feet of (*the god*) Govinda,.....—by him, who causes the citizens to bow down by his own prowess, having there attained.....and the feet, which are like waterlilies, of (*the god*) Vishṇu, with a great expenditure of wealth and time (*there was built a temple*) of that famous (*god*) Vishṇu who carries the discus,.....enemies, (*and*) who became (*incarnate and*) human by the exercise of his own free will. (*Thus*) by Chakrapālita, who is of a straightforward mind, there has been caused to be built a temple of (*the god*) Chakrabhṛīt, in a century of years together with the thirty-eighth (*year*),.....the time of the **Guptas**.

(Line 27).....uprisen, as it were, of the mountain Urjayat, shines as if displaying (*its*) lordship on the forehead of the city.

(Line 28) And another.....on the forehead.....obstructing the path of the birds, is resplendent.....



## APPENDIX A

**place-names occurring in the inscriptions dealt with in the Memoir.**

<b>Ānārīta:</b> --	Northern Kāthīāwād with Kuśasthalī (Dvārakā) as its capital.
<b>Āndhras:</b> --	The Telugu people and their country on the eastern coast of India.
<b>Anūpa-nīvṛid:</b> --	The realm ( <i>nīvṛid</i> ) of <b>Anūpa</b> . Cf. <b>Anūpa-deśa</b> .
<b>Aparānta:</b> --	The western coast of India including the <b>Koṅkāna</b> .
<b>Chodas:</b> --	The people on the Coromandel coast and their country.
<b>Gāndhāras:</b> --	The people of the present North-West Frontier Province and eastern Afghānistān.
<b>Kachchha:</b> --	The same as the present Cutch State.
<b>Kalīṅga:</b> --	The east-coast between the Mahānadī and the Godāvari, roughly.
<b>Kambojas:</b> --	Identification is not certain. Some people near the North-West Frontier Province seem to be meant.
<b>Ketalaputa:</b> --	(Possibly Ketala stands for Kerala). King of <b>Kerala</b> or <b>Malabār</b> .
<b>Kukura:</b> --	Some portion of <b>Rājputānā</b> seems to be meant.
<b>Maru:</b> --	Possibly some portion of <b>Mārwād</b> .
<b>Nishāda:</b> --	Probably the part round the Sātpurā range in the Khāndesh and Nāsik districts.
<b>Pāṇḍyas:</b> --	The people of southernmost India; possibly of the Tinnevelly and Coimbtore districts.
<b>Pārindas:</b> --	Some eastern tribe.
<b>Pāṭaliputra:</b> --	The old city of this name, also called Kusumapura and Pushpapura. It was founded by Udaya the grandson of Ajātaśatru, who was the contemporary of Gautama Buddha. The modern Bankipore and Patna mark its site.
<b>Peteśikas:</b> --	Identification not settled.
<b>Pūrv-āpar-Ākar-āvantī:</b> --	Eastern and western <b>Mālwā</b> ( <i>Pūrva-Ākara+Aparā-Vantī</i> ).
<b>Risṭikas:</b> --	Identification not settled.
<b>Satiyaputa:</b> --	Not identified. Travancore has been suggested as a possible equivalent.

<b>Sindhu-Sauvīra:</b>	Sind with a part of the Multān district in the Panjab.
<b>Surāshṭra:</b>	Sorāṭh. Southern Kāṭhiāwāḍ, Jūnāgadh and other southern States (?)
<b>S'vabhra:</b>	The tract watered by the S'vabhramatī, the modern Sābaramati river.
<b>Tāmraparṇī:</b>	Possibly Ceylon. Or it may be the extreme south of India watered by the river of the same name.
<b>Yaudheyas:</b>	A Rājpūt tribe in western Rājpūtānā.
<b>Yonas, or Yonas</b> } :-	The Ionian Greeks.



## APPENDIX B

**Historical personages mentioned in the inscriptions dealt with  
in the Memoir.**

**Añtekina:**—

Antigonos Gonatos of Macedonia (276–239 B. C.).

**Antiyaka:**—

The 'Yona' King Antiochus II. Theos of Syria is probably meant (261–246 B. C.).

**Chakrapālita:**—

The son of Parnadatta who was in charge of the city of Girnār or, we can say, of Jūnāgadh.

**Chandragupta:**—

The Maurya Emperor of this name (322–298 B. C.).

**Magā:**—

Magas of Cyrene (cir. 300–250 B. C.).

**Pernadatta:**—

Skandagupta's deputy in charge of the province of Kāthiāwād.

**Pushyagupta:**—

A Vaiśya whom Chandragupta, the Maurya Emperor, put in charge of Kāthiāwād.

**Rudradāman:**—

The *Mahākshatrapa* ruler of Western India. (cir. 150 A. D.).

**Sātakarṇi:**—

The Lord of the Dakshināpatha and son-in-law of the *Mahākshatrapa* Rudradāman. He was the Andhra king called Vāsishthiputra Sri-Pulumāyi, (cir. 150 A. D.).

**Skandagupta:**—

A Gupta Emperor (455–467 A. D.).

**Suviśākha:**—

The Pahlava governor under Rudradāman the *Mahākshatrapa*. His father's name was Kulaipa.

**Turamāya:**—

Ptolemy II. Philadelphus, King of Egypt (cir. 285–247 B. C.).

**Tushāspā** :—

A *Yavana* chieftain who ruled under Aśoka over Kāthiāwād.



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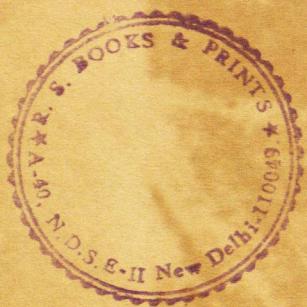


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